UNITY
DEVOTED TO PRACTICAL CHRISTIANITY

VOL. 45 KANSAS CITY, MO., JULY, 1916 No. 1

CREATIVE WORDS

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EMERSON said that the utterance of true ideas by one with a mission caused kings to totter on their thrones. Words of truth from a zealous soul possess dynamic power because the spiritual man enters into them. This is why they move multitudes and are not stayed by conditions or time. When the zone of Spirit, from which such words emanate, is unobstructed, they feed the souls of men and are creative. This is why the sayings of the prophets and mystics have such staying, enduring qualities. They are attached by invisible currents of life to the one Great Spirit, and they have within them the germ that keeps them perpetually increasing.

The Scriptures of the different races are examples of the outward expression of this inner germ. The Book of Job antedates all history. It has been preserved through all the changes that have come and gone in the rise and fall of nations. It is supposed to have been written by one of the mystics of the nomad tribes of Arabia, and from that source drifted into the Hebrew Scriptures. It may have come to the Arabs from the more ancient people of Egypt, but it never lost itself with the loss of its custodians. They were wiped out, their lands taken from them, and they are no longer known among the nations of the earth, but the mystic word of Job was not consumed.

This is true of nearly all the sacred writings of all people. Secular histories and records of the exploits of men and the affairs of nations have disappeared and been forgotten, because they told the tale of the passing world of

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flesh, but the records of those who had to do with the Real are preserved, and they are living today as they have lived ever since they were given forth—through the power derived from the Spirit. The true prophet of God does not have to even write his words down; he may speak them to the ethers, and through their own inherent power of perpetuity and growth they will find their way into the minds of men. Jesus Christ did not write a line except in the sand, yet his words are treasured up today as the most precious that we have, and rivers of blood have been shed in quarrels over the technical meaning of these words which were written down by men years after they were voiced by Jesus.

We thus know by these examples that the Word of Truth has life in itself, and that it cannot perish or grow less with the changes that come with the fleeting years. We also know that the more spiritual that one who gives forth these words is, the more enduring they are, and the more powerfully do they move men.

The words of Jesus Christ were given to a very common people—according to the world's standard—by a carpenter in a remote corner of the earth. Yet these words have moved men for nineteen hundred years to dare and to do, as no other words that were ever uttered.

When Jesus said, "My words are Spirit and they are life," he touched that inner Word that created all things, and he knew that his words were vivified with a life essence, and a moving power that would demonstrate the truth of his statement.

These words have rung through the souls of men, and set them afire with God's Spirit, throughout the ages. This is because they are spiritual words—they have within them the seeds of a divine life, and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus knew that the consciousness of man was submerged in the things of sense, that it could not perceive Truth in the abstract, and that it must, under these conditions, be stirred into activity through some stimulating force dropped

into it from without. Hence, he sent forth his powerful words of Truth to the thirsty souls, and said unto them, "Keep my sayings."

To "keep a saying" is to revolve it in the mind—to go over it in all its aspects; to believe in it as a truth, and to treasure it as a saving balm in time of need.

All peoples have in all ages known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindoos, Japanese, Chinese, and nearly all nations, have their various ways of applying sacred words to the mollification of their ills, and the invocation of the invisible powers to aid them in both their material and spiritual needs. Although these methods are faulty, in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The Hebrew's phylacteries and the Hindoo's prayer wheels are suggestive of the wordy prayers of the Christian; but this is not keeping the sayings of Jesus Christ, nor reading the inner substance of the mystical Word. This can be done only by those who believe in the Omnipresent Spirit of God, and in faith keep in mind the words which express his goodness, wisdom and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and his words are correspondingly vivified with that inner fire and life. He said that those who kept his sayings should even escape death, so potent was the energy attached to them. This is a startling promise, but when we understand that it was not the personal man Jesus making it, but the Father speaking through him, then we know that it was not an idle one, for he said, "The word which ye hear is not mine, but the Father which sent me." This is the reason these words of

Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect, not even Christianity. That Truth is written in the inner sanctuary of every soul, and all know it without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that Truth and justice which every man recognizes as the foundation of true living. Whoever consecrates himself to follow this inner monitor, and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind the words of Jesus—it is a very momentous undertaking and may be the most important period in the life of the individual. There must be sincerity and earnestness and right motive, and withal a determination to understand the spiritual import. This requires attention, time and patience in the application of the mind to solving the deeper meanings of the sayings which we are urged to "keep."

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone, or the oratorical ring, and count it a compliance with divine requirements. But this is only another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be "heard of men."

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life, and it is only after this inner life is awakened that the true sense of the spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken that inner Spirit, and the Lord will come to him and minister to his calls as carefully as to the adept mystic.

Jesus said, "My words are Spirit." Spirit is that in-

describable, invisible cause that produces effects. He who lives in the consciousness of the effects alone can know nothing about Spirit, because he has not made himself acquainted with the realm in which it operates. But no one is barred from becoming acquainted with Spirit and residing in its domain. It is just as accessible as the material, and far more attractive. If you want to know about Spirit, you will have to take up spiritual ways. You cannot go to the realm of Spirit by traveling the lower road. It does not lie on the map of the earth, and no man has found it in his physical geography. "Spiritual things are spiritually discerned," was the discovery of one long ago, but he had no copyright on the find. To him it was a revelation, just as it will be to you, and to everyone, when it dawns upon the consciousness. It is a great advantage to the spiritual seeker to make this discovery. Millions of people in every age have tried to find Spirit through matter and material ways, but their dust has always mingled with that of Mother Earth. They have not fulfilled the promise of Jesus, because they have seen death, and succumbed to its dissolving hand. They have missed the goal because they did not keep the sayings of Jesus. They kept the letter instead of the Spirit. They applied in an abstract way what was intended for everyday practical use.

Jesus tells us his words are Spirit, and then says, "keep them." How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus unless you get right where he was, and grasp them with your mind, your spirit?

Surely there is no other way to keep his sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure, Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with the requirements.

"You cannot get blood out of a turnip," is a trite saying; neither can you get Spirit and life out of matter and death. Unless you perceive that there is something more

in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfilled the law of God. Very negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and water; *life* as well as purity. Men are to be *alive*—not merely exist in a half-dead way for a few years and then go out with a splutter like a tallow dip. Jesus Christ's men are to be electric lights that glow and gleam with perpetual current from the One Omnipresent Energy. The connection with that current is to be made through the mind by setting up sympathetic energies.

The mind moves upon ideas, and ideas are made visible in words. Hence, the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of words that Jesus reveled in. He delighted to make great and mighty claims for his God, himself, his words and for all men. "I and my Father are one," "All power is given unto me in heaven and in earth," "The Father is greater than I," "Ye are gods and sons of the Most High," "Ye shall do these things and greater," were some of the claims he stimulated his mind with, and he produced the results—he fulfilled his words.

But he did not copyright his words, nor forbid anyone using them. He importuned you and me to keep them as he had kept them—right in our hearts, realizing that it was no idle repetition of idle words, but the setting up of a living fire in the soul that should never go out. This is what the sayings of Jesus will do for everybody that keeps them in the inner sanctuary of the mind. They will kindle

a fire there that will burn higher and higher until it licks the very canopy of heaven and burns a hole in the blue vault of Truth, revealing the wonders of God to the astonished eyes of man.

Jesus' sayings are varied, but all are food for the minds of his disciples. None of them are too hard for him who would be a disciple, nor are they too far from his present realization. What you now comprehend is not the ultimate of your ability in any direction. Because you do not consciously feel that you and the Father are one is no argument against its truth. Men in high states of civilization lived for centuries on this planet without knowing that it was a globe, and that there were other continents just across the seas whose shores were inhabited. The race today has like relation to the spiritual universe. We look with longing eyes across the sea of doubts, fears and delusions, trying to catch sight of that "promised land," but there seems no Columbus to pilot us over. But here comes one who is to us a Columbus, and he has given us a ship and compass. He sailed that sea and found the other shore. He asks us to follow him, and keep his sayings—they are the ship and compass.

In about twenty different places in the New Testament Jesus is recorded as saying, in substance, "Follow me." To the rich young man who desired to enter into eternal life, Jesus recommended the keeping of all commandments, but, in addition, there was the inevitable, "Sell all thou hast and give to the poor, and come and follow me." Faithfulness to law alone will never make you a follower of Jesus in the regeneration. You must go deeper than this—you must know the secrets of the mainsprings of the universe. These are revealed in Spirit, and Spirit is found only by those who go about finding it in an orderly way. People who have for years been students of the science of Christ, and who have a clear intellectual perception of its truths, are yet outside the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "sayings" of Jesus? Have you

said to yourself, in silence and aloud, until the very ethers vibrated with its truths, "I and the Father are one"? Have you opened the pores of your mind by mentally repeating the one solvent of crystallized condition, "I in thee and thou in me"? This means mental discipline day after day and night after night, until the inertia of the mentality is overcome, and the way opened for the descent of the Spirit.

The personal consciousness is like a house with all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlock from within, and it is left with him to unfasten them. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open all the doors of your mentality, and the light and air will come in, and you will, in due time, be able to step forth. No one can do this for you—you do not really want another to do it, although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment; you want to be yourself, and you can only be yourself by living out your own life and finding its issues at the Fountainhead. If it were possible for one to reveal the Truth to another, we should have heaven cornered by cunning manipulators of mind, and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of his children, and from no other source can they get Truth.

A Jesus who has clearly revealed the Father in his consciousness may tell all men how it came about. He may point that way out. He may say, "I am the way, the truth, and the life," but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my sayings," or "follow me." Summed up, it is that by adopting his methods you shall find the same place in the

Father that he has found. But the Father still continues his monoply on Truth. Many have claimed to be able to pass it out, but it has always been in the shape of sealed packages. Ignorant people are thus deluded, and the deception is sometimes kept alive for ages, especially if there be an appendage of commerce. When religion becomes an industry it is frequently kept afloat long after it has been scuttled. Mammon then masquerades as God, and fools march in the procession.

But Jesus did not peddle his doctrine. He did not copyright his "sayings." He claimed to hold converse with the Father, and demonstrated extraordinary abilities in many ways in substantiation thereof. He did not found a sect or in any way fence off his doctrine. He opened wide the way. "Whosoever believeth on me," and "keepeth my words," shall do thus and so; shall do as I do, and do greater things. He made a special prayer to the Father that all who kept his word might be made one with the Father as he was one with him.

These mighty "sayings" of Jesus are handed down to us. By using them in the silent corridors of our own consciousness, we may come into that place where he now is.

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Being exists under two phases: invisible and visible, abstract and concrete. The visible comes forth from the invisible, and this coming forth is always according to a universal method of growth from minute generative centers. All forms are built according to this law. From center to circumference is the plan of procedure throughout the universe. The one who studies form alone, and expects to learn from it and its evolutions the secret of existence, never catches sight of the Spirit moving upon every generating center.

Causes are always invisible—spiritual. "God is Spirit," "and the Seed is the Word of God." Thus that which produces the *Seed* is the *Spirit*. It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment's

logical consideration will convince anyone that a cause so insignificant, as compared with the effect, could not produce without an anterior principle results so large and varied. The oft-repeated illustration of the acorn having folded within its heart the oak, is not correct. The acorn is a generative center through which intelligence manipulates substance, and produces that form called the oak. Thus the acorn of itself is powerless to produce anything, but as an avenue through which interior forces become exterior, it is necessary.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way. The Seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth from its invisibility and silence. But this *Word* is a generative center with all the possibilities of God at its call. It is the idea of God—"the image and likeness." It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. In its highest degree of expression this is man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative center through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse—it is the inlet and outlet of God.

So the "Seed," that is, "the Word of God," is man—not the external thinking personality that has consciousness of separation, but the internal spiritual germ. This central seed is the generative center from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit, manifesting in earth, air and water. He may be totally unconscious of this in certain stages of his building, but this does not nullify the fact. That the babe is not conscious of the method of its sustenance during the first months of its

prenatal life, does not have any weight with those who have observed the law.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small beginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart-center of everyone is this "Seed—the Word of God." It is there as a door opening into the Infinite. Man opens this door or closes it at his will. Some open it just a little crack, and others not at all. Some open the door wide, and they manifest such rare powers that they are exalted, even deified, by those who have closed their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the kingdom of God. It is the way into that kingdom. It is the Christ Spirit speaking through those who have opened it, "I am the door."

It is strange, but true, that this inner Seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but this is so faint that it is like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of non-recognition of the generative seed. No true growth results from earth and air alone. Man does not live on bread alone, but on every word proceeding out of the mouth of God. This "Seed is the Word of God"—that is, man's real self, because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "Seed," this high ideal of what man is. Any other ideal is a reflection, and there are reflections in

descending degree, until man finds himself comparing himself with his own creations—a worm of the dust.

As Emerson says: "Whilst a necessity so great caused man to exist, his health and erectness consist in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts; the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it, he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music, he is borne away as with a flood, he becomes careless of his food and of his house, he is the tool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last it is but a humming in his ears. His health and greatness consists in his being the channel through which heaven flows to earth; in short, in the fullness in which an ecstatical state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of omniscience and omnipresence."

Let not this Seed of God within your soul lie fallow

for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, formed by the Lord God in a miraculous way, from the "dust of the ground" and "set up against de palin's to dry." This style of creation will do for the backwoods preacher, but not for thinking people. Man is the creation of God. God creates in a definite manner. Man is created in a definite manner. He comes forth into visible world in a regular, everyday sort of a way, through the simple process wrapped up in the mystery of this inner "Seed." To think that man is created in any but a methodical way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of his course to make man. Man in his selfhood makes himself. His process is precisely that of God's, through the power of his word. Without the Christ-Word man has no life in him. Man does not make anything that lasts unless it has its point of departure in this inner Seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness, that, in the days of judgment between the real and the evanescent, must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles, regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in strength today, but if you get into your mind the idea of sickness it will bring you down as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence, in your mind; it will produce fruit of its kind just as surely as will the material seed planted in

the earth. It goes through a similar process of growth also. It does not always spring forth at once and rapidly come to fuition, but it goes through a methodical series of changes, from inertness to tiny sprout, away deep down in the consciousness, where it is not observed by the external thinking mind. In due course it sends out a shoot in the direction of external consciousness, which finally comes to the surface in some discord, or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

The first lesson to be learned by the student in metaphysics is that the "Seed is the Word." The next is that this kind of seed hides itself in the darkness of the mind, where it germinates, sprouts and comes into visibility with all the scientific accuracy of detail of the ordinary plant. The fruit is a living organism, too, and has the power to throw off seeds that find lodgment, and produce crops in other receptive minds.

But there is a gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That gardener is the *I Am* of every soul. What it says is law in the garden over which it has control. If that gardener is lax, shiftless and ignorant of his privileges, he may let the thistle seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all gardeners know this, nevertheless it is true.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments in some instances, while in others it may take years.

THE WORD IS THE CREATIVE POWER

IDA M. MINGLE

N THE beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made." The Word or *Logos* referred to in John's gospel is the Christ, the Son, the living Word of God.

In the Creation of the Universe, we read, "God said . . . and it was so." God, through the Creative Power of his Word spoke into existence his ideas. This creation was not yet manifest, but conceived as a perfect idea in Perfect Mind. God created Man as his Supreme Idea, and Man therefore contains in himself all the attributes of Being or Divine Mind. This Man is God's Divine Idea, and is the Word of God, the Christ, the "only begotten of the Father." God's Word, or spiritual man, is like his Creator and can exercise the same power of creation as did the Father, because he partakes of the qualities of his Parent and is capable of expressing all that he knows God to be: Life, Love, Substance, Power, Intelligence, Truth and Wisdom.

"The Word is the seed," and every seed brings forth after its kind. A God-seed brings forth after its kind. Man contains in Being the God-seed, or perfect idea of Perfect Man, begotten in the image and likeness of Divine Mind. This Word or God-Seed received into consciousness begets the "new creature," and perfect Man is bound to manifest. The seeds (words) we sow (ideas we image) follow this law of expression. Paul tells us that "things that are seen were not made of things which do appear." All manifestation comes from the invisible Substance (God). We press upon Substance through living words of Truth and bring forth in Divine Order even as God does.

"All things were made by the Word." In that all

things are made by the Word, all can be unmade by the Word, for man makes his world, his environment through his Word. "Death and life are in the power of the tongue." "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The fruitage of a word is sure whether it applies to Divine Law or man-made laws. "As a man thinketh in his heart, so is he," is not a classical, literary remark, but a profound Truth. If a man thinks "sitting in a draft" will cause him to "catch cold," he brings into expression the belief of his consciousness. If he thinks damp weather will affect his joints, in mind, so it does in manifestation. "According to your faith, be it unto you." All causation is in Mind, and the effect can always be traced to this starting point. True words control the thought as surely as thought shapes the words. "For every man's word shall be his burden." The higher we think the more harmonious will be our bodies, for the body is the product of the thought. "The tongue of the wise is health."

Through ignorance of the power of words to create, man makes many conditions in body and affairs that are inharmonious. This ignorance is due to his belief in himself apart from God and his failure to think in harmony with the truths of Being, or in other words, his failure to recognize his power as the Word, and his capability to express all the qualities of God. This ignorance builds a false consciousness, which is adverse to Truth, and which remains exact and powerful in man's life as long as he gives it power and dominion through his thought forces. This false consciousness has been called in the Scripture the "adversary," "devil," and "carnal mind." Man gives to the carnal mind through his belief in it, all the power it has and nothing but the Truth will ever free him from a belief in this adversary as a power to mar his life. When inharmony manifests, the man living in the carnal consciousness either blames God and becomes antagonistic to Truth, or else bows meekly in submission to what he believes to be "the will of God." God

being all Good, having no cognizance of anything unlike itself, being "too pure to behold iniquity," cannot offer any relief, and so man continues in discord and inharmony as long as he fails to lift himself to the consciousness of Good and so touch a corresponding Power of Good—the Almighty God (Good) itself. This carnal man is the man who sold his birthright even as did Esau, for a "mess of pottage." He has used the pure life of God to fulfill the lusts of the flesh, for his own power, to glorify himself, to build up the sense-man. He has been sowing the wrong kind of seed—he needs to weed out his thought garden. He needs to be no longer "conformed to this world, but to be transformed by the renewing of his mind" in order to prove the good will of God, which is always to bring perfection and harmony into his life.

Jesus proclaimed us sons of God. By his living words of Truth he quickened us to a consciousness of our spiritual nature and made it possible for us to realize the Christ within, through which our glory is assured. Whoever finds the Christ-Center (Word-Center) within his own Being is demonstrating everlasting Life. This is the Light of the world, and is that Light that lighteth every man that cometh into the world, and is the seed that brings forth immortality. Realizing our spiritual nature, we are born again "not of corruptible seed but of incorruptible, by the Word of God which liveth and abideth forever." Jesus sowed good seed and so declared, "Heaven and earth shall pass away, but my words shall never pass away." He spoke words of Truth, Life and Substance, and all who follow him in the regeneration must deny the belief in a consciousness apart from God and sow only the good seed, the Word of God.

Great multitudes followed Jesus at all times, hungering for his words, for "his words were with power." He put into them the consciousness of his right to speak them as the Son of God. His life was given to Love, which is another name for service. He was true to Truth at all times, that God is the One Being in all, and so touched the Omnipresence in every one who pressed upon him for relief and com-

fort. In the light of Love all mankind becomes the Son of God, the Christ Body, and all who are born of the Spirit love to glorify the Father in the earth through speaking the Word, even as did Jesus.

Every appearance of discord fades before the positive Word of Truth spoken with authority in the name of Jesus Christ (Son of God consciousness). As we grow in Truth through appropriating words of Truth, we establish our Word-Center or Christ consciousness. To establish this consciousness, all that is unlike God must be put off. We cannot serve two masters and we are continually choosing by our words whom we shall serve, "for by thy words thou shalt be justified, and by thy words thou shalt be condemned." "There is nothing from without that entering into man can defile him, but the things which come out of him those are they that defile the man," and then, said Jesus, "If any man has ears to hear, let him hear." Truth today repeats this admonition and every man must reach forth and appropriate the Truth that he is able to receive.

Every Word of Truth is the Word of God, and when we realize the inner life and power that Jesus did, we speak imperishable words as he did. The thought and word and act all agree, and out of this union comes the consciousness of power; power born of Truth, not personality. This is the Son of God consciousness, and every word spoken from this center uplifts and blesses the race. "All power is given unto me," speaks every Son who realizes his right to participate in the creative power of the Word. This power heals the sick, casts out evils. This is the power that enabled Elijah to cause the rain to cease and to come again; this Power enabled Jesus to "send his word" and heal the centurion's servant; to raise the dead; to walk on the waters; to still the troublesome wind and waves. We shall have whatsoever we say when we speak the Word with authority and power from a consciousness made rich with realizations of Truth. No matter what the mountain we need to remove, it will disappear before the Word of Truth even as it came into expression through the Word. With

faith "even as a grain of mustard seed," the visible world may be transformed into its real nature, that of pure Substance, because God is all, and there is no absence of God anywhere.

The law is perfect and will be fulfilled perfectly as we continue in the Word. To continue in the Word is to keep the faith that refuses to take "No" for an answer. "Believe that ye have received," and then act the part. "Be ye doers of the word and not hearers only." The believing is the emptiness waiting to be filled. The creative power of a Word depends upon the Substance of Spirit we have established in consciousness. When we speak living words of Truth the harvest is exact and sure, "for the Word of God is quick and powerful, and sharper than any two-edged sword." Like produces like, and everything brings forth after its kind. "A man hath joy by the answer of his mouth; and a word spoken in due season, how good it is!"

TRUE SPEAKING

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough;
  Look for the places that are smooth and clear,
  And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
  If you have faith in God, or man, or self,
  Say so: if not, push back upon the shelf
Of silence all your thought till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary never-changing tale
Of mortal maladies is worn and stale.
  You cannot charm, or interest, or please
  By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God will hear your words and make them true.

—*Ella Wheeler Wilcox.*

WORDS

ELLA MILLER CHESHIRE

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him [the Word]; and without him was not anything made that was made.

"In him was life, and the life was the light of men."

"And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—John 1:1-4, 14.

TO FULLY appreciate just what the Word is we must assimilate these statements of John, the beloved disciple. He says "the Word was with God, and the Word was God," and "All things were made by him, and without him was not anything made that was made." Then "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This confirms the Genesis statement, "And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." And so on through the stages of creation, it is the Word of God that brings forth the thing decreed, because the Word is with God and the Word is God, and it is forever creating, forever fulfilling. "Forever, O, Lord, thy word is settled in heaven."

Jesus Christ was the Word made flesh and his one gift to man is the Word. With it he did mighty things that no man had ever done before or since, and promised through its power that we who believe shall do the things he did and even greater, because his doing gives us faith to believe with a strong working faith, and he is with us to strengthen when we are weak and to guide where we know not. As faith and wisdom increase among men a greater work is possible, not because the Word has more power, but because man's

faith and receptivity makes it possible for it to do more for him.

These words help us to a fuller understanding of the power of the written Word: "Thy word is a lamp unto my feet, and a light unto my path." Knowing the Living Word in him, Jesus Christ declared, "I am the way, the truth and the life; no man cometh unto the Father but by me."

"I have more understanding than all my teachers, for thy testimonies are my meditation." "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart." "All power is given unto me in heaven and in earth." "My words are spirit and they are life." "Heaven and earth shall pass away, but my words shall not pass away." "Thy word is true from the beginning; every one of thy righteous judgments endureth forever." Jesus says, "As thou hast given him [the Word—the Son] power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ [the Word] whom thou hast sent."

Are you broken-hearted and cast down? Christ came to heal such. "Take with you words and turn to the Lord." What will you say? These are good words: "Take away all iniquity, and receive me graciously, so will I render the calves of my lips. Thou art my God, for in thee the fatherless findeth mercy and love."

Again, the words that Jesus puts into the mouth of the prodigal son fit every case of sin, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." This confession and sense of humility must win pardon for all the erring ones. Hear the joyful reply of the Father, "Bring forth the best robe, and put it on him [the robe of righteouseness] and put a ring on his hand [evidence of mutual love and understanding], and shoes on his feet [that he may move with safety over the rough places]. And bring hither the fatted calf [the good he seeks], and kill it [means give it to him that he may use it]; and let us eat, and be merry." Let us eat and be

merry means that God rejoices with all the angels and heavenly hosts in the giving of our good to us and our appropriation of it. "For this my son was dead [in tresspass and sin], and is alive again [alive in God]; he was lost [wandered away from the light—the Word], and is found [come into the consciousness of the power of the Word and of Good]." "A man hath joy by the answer of his mouth."

"Thy righteousness is an everlasting righteousness, and thy law is the truth; the righteousness of thy testimonies is everlasting; give me understanding and I shall live."

There are only two creative powers in the world, thought and words, and words are only thought made visible. Speech is the gift divine. Man's only burden is his word, for he is freeing himself and others by the words he speaks or he is binding burdens grievous to be borne by himself and others through the words of his mouth.

Words are more than a means of communion between man and man, they are living, vital entities out of whose substance is fashioned the thing they image. God speaks and his words form the thing he decrees. The shining worlds of space are his words crystallized in living, intelligent substance, obedient to his will. Light is his words made visible that we may behold with wondering eyes the varied multiplicity of his words. The sun is God's word of love crystallized in glorious light, with power to draw all things to itself, and set in space another decree to teach us the mighty attractive power of love, with its cleansing and healing.

When in the wondrous process of creation, for creation is still going onward and forward to the goal of perfection, the earth reached that stage of being where it was an ideal habitation for man, God brought him into being, fashioning him in love and forming him in intelligence, and endowing him with his own attributes, he gave to him wisdom and bestowed upon him speech. Only man and the angels have this divine gift, and he said to man, "Thou shalt be my

son," and the angels are messengers to announce the decrees of God.

God gave speech to man because words are the golden key that unlocks the door of his own being to himself, and as it swings shut he finds himself in the secret place of the Most High and discovers there his Father and realizes his oneness with the all-expressing Omniscience whose words have created all that is. There he learns the great lesson of Truth and understands the unity underlying all the visible complexity and multiplicity that have mystified and confounded him since first man wandered away from his Father's house in the far country of mirage with its belief in evil, a heritage that has robbed him of his divine inheritance, the kingdom of heaven, the conscious knowledge of God's presence, indwelling and enfolding.

Intelligence is the creative power moving the universe, and thought is the subtle force through which man comes in touch with that power, and by his words he shapes and molds the Infinite Substance into the thing he desires, bringing it into visibility as his own.

Man is endowed with two means of speech: outward or audible words, uttered through the visible organs of speech, which constitute the medium of communication with his fellow-man and the visible creation; he has also that higher, diviner method of inaudible speech through the invisible organs of speech by which he communes with Omniscience, his Father, Creator. This inaudible or holy communion is the spirit or essence of all speech, and until man has learned it he but poorly understands the lovingness and glory of the gift he uses daily to bless or to bind.

Through all the ages the written word in the Bible has warned men of the power of words and bid him be careful of their use, and today from that marvelous mine of inexhaustible treasures he can fashion for himself no armor so impervious as these words provide:

"I dwell in the secret place of the Most High and abide under the shadow of the Almighty." Why, because, "I will say of the Lord, He is my refuge and my fortress;

my God, in him will I trust." To such the Father says:

"I will deliver thee from the snare of the fowler, and from the noisome pestilence. I will cover thee with my feathers, and under my wings shalt thou trust. My truth shall be thy shield and buckler.

"Thou shalt not be afraid for the terror by night, nor the arrow that flieth by day. Nor the pestilence that walketh in darkness, nor the destruction that wasteth at noonday.

"Because thou hast made the Lord thy refuge, even the Most High thy habitation: There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee to keep thee in all thy ways." Read the 91st Psalm.

"O, give thanks unto the Lord; call upon his name, make known his deeds among the people. Sing unto him; talk ye of all his wondrous works."

Let us realize, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding," and resolve: "My words shall be of the uprightness of my heart; and my lips shall utter knowledge clearly," for, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." And, "Out of the abundance of the heart the mouth speaketh," for, "A good man out of the good treasure of his heart bringeth forth good things." "The words of the pure are pleasant words."

"By thy words thou shalt be justified, and by thy words thou shalt be condemned," said the Master who was the Word made flesh, and whose life work was the sowing of the Word in the hearts and minds of men. If you would have life seek righteousness, for life is the fruit of righteousness, and "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Keep His words, for they are spirit and they are life:

"I am the resurrection and the life; he that believeth on me [the Word] though he were dead yet shall he live, and he that liveth and believeth shall never die."

"The lips of the wise dispense knowledge."

"The tongue of the wise useth knowledge aright."

"A wholesome tongue is a tree of life."

Through the power of the word the first man, "a living soul," is transformed into the second man, the Christ of God, the quickening spirit. Therefore, let us study our words and bless daily all the organs of speech that they may bring forth only words of goodness, love, wisdom, helpfulness and blessing.

Let the meditation of my heart, O God, and the words of my mouth be wholly acceptable unto thee, I ask in the name of our Lord Jesus Christ.

UNWORLDLINESS

Suppose we deliberately made up our minds as to what things we were henceforth to allow to become our life? Suppose we selected a given area of our environment and determined once for all that our correspondences should go to that alone, fencing in this area all round with a morally impassable wall? True, to others, we should seem to live a poorer life; they would see that our environment was circumscribed, and call us narrow because it was narrow. But, well-chosen, this limited life would be really the fullest life; it would be rich in the highest and worthiest, and poor in the smallest and basest correspondences. The well-defined spiritual life is not only the highest life, but it is also the most easily lived. The whole cross is more easily carried than the half. It is the man who tries to make the best of both worlds who makes nothing of either. And he who seeks to serve two masters misses the benediction of both. But he who has taken his stand, who has drawn a boundary line, sharp and deep about his religious life, who has marked off all beyond as forever forbidden ground to him, finds the yoke easy and the burden light. For this forbidden environment comes to be as if it were not.—*Drummond.*

The grave cannot praise thee, death cannot celebrate thee.—Isa. 38:18.

UNITY GOOD WORDS CLUB

[The following article by Ella Wheeler Wilcox, recently appeared in the *Boston American*. We believe our readers will be interested in reading what the daily papers think of the Unity Good Words Club. This club has now been organized a little more than a year, and numbers more than 4,000 members. The membership is increasing at the rate of 250 a month. Application blanks will be sent to all who apply to the Unity Good Words Club, care of Unity School of Christianity, 917 Tracy Ave., Kansas City, Mo.—EDITOR.]

Among the innumerable good societies which are formed in America for the betterment of the minds and the morals of human beings there are two especially worthy of note—one a Roman Catholic society, called "The Society of the Holy Name," the other an organization, called "The Unity Good Words Club."

"The Society of the Holy Name" demands that its members use no profane or blasphemous words in conversation, that they bow their head reverently whenever the Holy Name is mentioned, and that they use no intoxicating liquors. The good is incalculable which such a society does in helping to form the thoughts and words of the young in accordance with high and holy ideals.

"The Unity Good Words Club" is another excellent organization. Its members are asked to take up the pledge to avoid subjects of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging or complaining of sickness and poverty.

Here is their pledge:

"I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

"I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger,

and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and good will."

It would be an excellent thing if every school organized a society of this kind. There are no dues to pay and no expenses connected with the society, but signing the name to an application blank carries with it a sense of obligation which helps in the formation of character.

The language used by the majority of school children out of school hours (whether in public school, high school or private school) is shocking to a degree. Ungrammatical, slangy and inelegant are adjectives which can be applied without injustice to the language of these young Americans.

When Jesus was on earth he said, "Heaven and earth shall pass away, but my words shall not pass away." He knew the power of good words.

Many who did not see the first articles about the Good Words Club are asking what it is. For this reason we are giving again the rules of the club.

The club is organized for the purpose of helping its members to speak only good, true, uplifting, helpful words, and to avoid the use of words that degrade.

We find that our words have power to create conditions, and we must, therefore, be very careful to speak such words as will build good conditions about us and make for health, happiness and prosperity. Following are the rules of the club:

Rules of Unity Good Words Club

1. Members are admitted upon application to the Central Secretary. (Send to the Central Secretary for an application blank. There is no charge for membership and no dues.)

2. Members are to avoid subjects of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger.

3. Members are expected to report once a month to the Central Secretary. (All that will be required is a mere

statement to the effect that the member is trying and is succeeding in replacing idle words with good ones.)

4. Each member is to secure at least one new member each year. (Extra blanks for new members to fill out will be sent upon application.)

If you are interested in making your home, your life and the lives of those about you brighter, fill out application blank today. Address Central Secretary, Unity Good Words Club, 917 Tracy Ave., Kansas City, Mo.

A small boy rolls a handful of snow over a few times, and, behold, it has grown into a large ball. If he is strong enough to roll it over a few more times the ball will become very large.

The Good Words Club had a handful of members a few months ago. It now has over 4200. Each member has promised to secure at least one new member a year. Can you let your imagination picture the result of that one new member a year? The huge snowball would be a weak symbol of the result of eleven year's growth of the Good Words Club. Suppose there were but 1000 members the first year. The next year would mean 2000, and the third year would number 4000; the fourth year, 8000; the fifth year, 16,000; the sixth year, 32,000; the seventh year, 64,000; the eighth year, 128,000; the ninth year, 256,000; the tenth year, 512,000, and the eleventh year, 1,024,000. Over a million members in eleven years! By continuing in the same way for eleven more years it would seem that most of the civilized world would be members of the Good Words Club. If all this immense number of people would be faithful in speaking only good words, a new current of thought would fill the earth, and wars, crime, sickness and all strife would be no more.

Whether or not the Club will grow at this rate will depend upon its members, but whether it grows fast or slow, it is bound to have a marked influence for good upon the entire world. No good word is ever lost.

THE GOOD WORDS CLUB PIN

A good many requests for a G. W. C. pin have been received. Some one has suggested that the pin be made of gold with the three Chinese monkeys embossed upon it, and the initials, "G. W. C." engraved above them.

Doubtless you are all familiar with the three little Chinese monkeys. One with his hands over his eyes seems to say, "I will see no evil;" another with his hands over his ears, seems to say, "I will hear no evil," and a third with his hands clapped tightly over his mouth seems determined to *speak* no evil. This is an excellent symbol for the Good Words Club.

We can have pins made of gold plate with a patent transparent enamel over it that will prevent the gold from wearing and tarnishing. A size about ½ by ⅜ inches has been suggested. These can be had for 40 cents each.

The Secretary would be glad to have an expression from members of the Good Words Club as to whether they like this idea and would be willing to pay 40 cents for a pin. If 500 or more respond we will be able to get the rate of 40 cents. Please let me know as soon as possible what you think about it. CENTRAL SECRETARY.

REPORTS FROM MEMBERS

To the Good Words Club—The Cambridge Good Words Club meets once a week. We have a president, secretary and committees as we need them. We elect our officers every six weeks, thus giving each boy a chance to conduct meetings. They are very dignified in the chair and soon get the ruling in hand. We have thirteen boys in our club, bright, intelligent young men, ranging from eleven to fourteen years of age. They take great interest in all the questions or subjects up for discussion. We read the testimonials in the Good Words Club columns or some of them each week, and anything to be found in UNITY magazine or the *Weekly Unity* that will enlighten us on the Words we take up. At each meeting nearly every boy has something to say.

We have discussed fear, hate, and kindred words; their effect upon the system, disposition and so on. Then we

take up Love, Truth, and show the effect of these positive words upon our lives. For our next meeting the subject is, "A boy's duty to his parents." This subject came up through a boy fourteen years of age leaving home and who has never been heard from. Our club boys are beginning to understand that our thinking and the words we use do make a difference in our lives and to those also with whom we associate.

The club has been discussing club pins. They want to know your prices for a club like ours, also for a single pin. They have decided to earn the money for their pins themselves. I wish we might hear from other clubs and the work they are taking up. I wish there could be something in the *Weekly Unity* from the editor upon some of the good words for boys to adopt in the place of the useless words.—*L. C. Harriman, Cambridge, Mass.*

The Cambridge branch of the Good Words Club has certainly made a fine start. May it grow and prosper.

Boys everywhere will find that by speaking good words they will invite health and happiness into their lives, and brighten and cheer the lives of others, making their homes harmonious and happy.

If a boy would be happy, he must talk about pleasant things and think about pleasant things. If he would be well, he must think about health and talk about health, and quit thinking and talking about sickness. If he would be successful, he must think and talk about success, and stop whining about failure. "I can't" represents failure; "I can" stands for success.

Any boy can fit himself to be a strong, true, honest, successful man, by choosing and using the right kind of thoughts and words. Here are some good thoughts that will produce good words and good results:

I am honest, truthful, noble and just.

I am fair in my work and fair in my play.

I am polite, good-natured, kind and gentle.

I am generous, peaceful and merciful.

I am wise, energetic, efficient, courageous, brave, persistent and successful.

I am pure, manly and strong.

I am happy, harmonious, contented, optimistic and cheerful.

I am healthy and free.

I speak good of others.

I always look on the bright side of things. Like Pollyanna, I am always glad.

I love my studies; I love my work; I love my play.

I am thoughtful of my parents' wishes.

I am thoughtful of other people's comfort.

I am good.

When a boy understands that these ideas are the foundation-stones of a noble character and a happy life, he will want to read them over every day and commit them to memory so that he can repeat them when he needs their help. These thoughts are like good fairies who are every ready to come to his aid when he calls upon them.

WORD GAME

"The Word is with power and is made manifest," and "for every idle word ye shall give account." There is a law underlying the use of words that is as definite and specific as the law of music or of mathematics. Words have a direct influence in our lives, and it behooves us to choose our words wisely. Habit is so strong an influence in life that when we begin to think of ways and means such as will enable us to overcome certain environments, we realize that we must establish new lines of thinking, and carve new channels of thought for ourselves. In no other way is this more forcibly emphasized than in the use of words. Hence, it is the better part of wisdom for us to adopt such methods as will have a disciplinary influence upon our speech and thought, and such as will have the effect of clarifying the vocabulary.

Suppose you have two telephones at your command. On your right when you place the receiver to your ear you hear only the beautiful, good and true. On your left you hear only of error, sickness, poverty and woe. With a very little discipline you will very readily learn to contact

your mind only with the Good Word wire, and avoid the weed word wire.

In playing the game in a company, or in a family, a monitor is appointed who keeps strict surveillance upon the words used in conversation. If someone speaks an error word, all present place their fingers to their lips, and some one says: "Ring off; you are on the weed wire." If one person commits the error of speaking a weed word twice during the game, he must wear a small purple bow.

The Word Game can be played by one person in the silence, and as he goes about his daily work, by simply training to self-watchfulness in his thoughts, and avoiding weed thoughts. It comes to be a habit with everyone who is initiated into it, and it is most gratifying to hear admonitions during ordinary conversations, such as "That's a weed word" or "You are on the weed wire," etc.

The Word Game is far-reaching in its influence. It is a means of culture and refinement, and it is a regenerating influence, tending to physical, moral and spiritual uplift. When one uses careless expressions, such as "I am afraid I will be late" or "I fear that child will take cold," he is on the weed wire of fear, and will attract fear into his life. If one says, "I'm afraid I can't," he has expressed two error thoughts in one phrase and has placed himself in the negative vibration. The Word Game disciplines one out of negative expressions, and likewise out of negative influences.

Manoel de Arruda Camargo, Sao Paulo, Brazil—I am a clerk in one of the departments of the State of Sao Paulo, Brazil. I work in the same room with nine other men. For years I have been longing for more silence than we generally have. As we Brazilians are a conversant people, I feared to offend my colleagues and ask them to be quiet. A friend came to my rescue. She sent me some numbers of *Weekly Unity*, in one of which there is a beautiful article on the subject of Silence. I translated it to my companions and they all at once proposed to observe the silence hour, from twelve to one p. m. We have no con-

versation whatever on the subject we think about during this hour, but we keep quiet, and that is a great blessing to all of us and to our personal work. I take great pleasure in giving you this testimony that you may see that one single leaf of your good paper has brought to a far, far country a most excellent habit. As for myself, I use my hour to think in what way I may be of any service to my fellow-men and to plan for a better life among my brethren.—*M. D. A. C.*

THE GOOD WORDS CLUB IN ST. LOUIS, MO.

We are pleased to notice reports of the Good Words Club of the Unity Society of Practical Christianity appearing in every issue of *The Light*, a paper published by the Society of Practical Christianity of St. Louis. Following are some clippings from that publication:

We were certainly glad to see so many new faces at our last meeting, and, better still, our secretary reports that six new members were enrolled, making a total of seventy. As we announced in the last issue of *The Light*, Mrs. Melva J. Merrill addressed the club, and we thank her for her words of love and truth. The next regular meeting will be held on Thursday evening, March 10th, which you are cordially invited to attend.—*Good Words Club of the Society of Practical Christianity.*

THE FARMER PARTY

The Good Words Club believes very thoroughly in wholesome amusement, and they are making all preparations to enable you to enjoy a very pleasant evening. We take pleasure in reprinting herewith the announcement which they are making:

HEY, SI!

Yew and Sary Jane be invited to a soshul to be given in Kleekamp's Barn, borderin' on Grand Road, one spell or so south of the Arsenal Road, on Wednesday evenin' March 1st. Wear your new homespun and tell Sary to wear her caliker dress, for we are expectin' Some city swells. Be shure and kom and bring your friends and their friends. —"*The Good Words Club*" *of the Society of Practical Christianity*, Kleekamp's Hall, 1321 South Grand Ave.

As a member of the "Good Words Club," I eliminate

from my conversation all such foolish expressions as these: "I am tired to death;" "I laughed until I thought I would die." These idle words produce a crop of weeds in my consciousness. I do not want to reap death, so I will not sow death words. I avoid also all words of error in the songs I sing. I will not sing about death or any condition that I do not want. I know I bring into manifestation whatever I think and speak.—*A Member.*

"THE TONGUE OF THE LEARNED"

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." —Isaiah 50:4.

This is a splendid affirmation for all the members of the Good Words Club to hold. "The learned" are not those who are worldly-wise, having the education of the intellect. The reference here is to that Word of Wisdom which only the Lord can give. When this word is in the heart and in the mouth we speak cheering, comforting, helping words so naturally that they fall on the ears of those who need them just at the right time, that is, in season. "A word spoken in due season, how good is it!"—Prov. 15:23. "A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11.

There are two sides to the question of speaking right words. On one side we help by what we say, and on the other side we help by what we refrain from saying. One in whom the Word of Wisdom dwells never tells others that they look bad, nor in any way voices error that tends to discourage. He knows better than to judge by appearances, and the love and kindness of God in his heart prompts him to speak only encouraging words. "To him that ordereth his conversation aright will I show the salvation of God." —Psalms 50:23.—*A Member.*

The Unity Society of Practical Christianity established in Kansas City, and fast gaining converts throughout the world, has one most important society attached to it whose

members obligate themselves to refrain from scandal and the "small talk," which is generally carried on at social gatherings. It is meeting with great favor, and many new societies are being formed, and have thus far become productive in good results. "Good Words Club" is the name given to these gatherings which intimates that if you cannot say a good word for anybody, don't say anything, and thus put a stop to much of the malicious gossip which abounds in communities.

The above appeared in our paper, the *Daily Times* of Gloucester, Mass.—*G. H. P.*

Brandy City, Cal.—Our first month in the club has rolled around and we are all happier for being members. Oh, yes; we have all been caught on the "weed wire" more than once, but we laugh it off and resolve to be more careful in the future. We find it helpful to remind each other of "weed" words by placing a finger on the lips when we hear a conversation on the wrong wire. It is amazing how many "weed" words one has been unconsciously using, and I do think this is the very finest club for everybody to start in the good habit of crowding out the "weed" words with good, strong, loving words, that uplift and strengthen not only the speaker, but those to whom they are sent, and then on out into the world, making brighter and purer the very atmosphere in which we live, blessing and healing all who come within its power. I have found the silent word of Love to dissolve a whole procession of error words into nothingness. I hope to overcome more this month. I thank you for my membership card and the extra blanks.—*M. D. S.*

Jacksonville, Fla.—I received the membership application blanks, and have been giving them out to my friends and explaining the help they can do in spreading the gospel of good words. This club makes me think of my dear mother's plan to break up grumbling or fault-finding at the table. She kept a little savings bank on the table and anyone who came to a meal with grumbling, finding fault with

the meal or a grouch of any kind had to put a penny in that bank. The bank was in the shape of a pig, and when some one said anything that bordered on grouchiness the cry would go up, "Feed the pig a penny." That pig was well fed for some time, but the habit of grumbling became less and less, and finally the pig starved. Where there are a number in the family to call attention to the words used, it is a great help in breaking up bad habits in speech. Let us all help spread the Good Words Club. It to me is one of the finest of clubs to work with. What a help in a community given to gossip and tale-bearing of all kinds, if some women will start it and keep it moving until the whole community feel the benefit of it. Try it, some of you who are trying to get "into the Truth" and are hindered by your neighbors with the petty gossip that takes up your precious time and gets you all worked up so that you cannot get quiet to realize health and happiness. Form a club, if only three of you join. It will grow and you will grow with it.—*M. S.*

San Diego, Cal.—Always getting new and helpful thoughts from the Unity Good Words Club columns in *Weekly Unity*, I begin at the first report and read straight through all of them. This week I was reading, when all at once I straightened up; my attention was keener, for the thoughts were familiar, and when I looked at the bottom, there were my initials. I think "my system just naturally began to tone up" at seeing my report in *Weekly Unity*. I recall this article by Tolstoy, "Power of the Press:"

"The advantages of the press are very great and consist chiefly in the fact that the circle of hearers is extended a hundredfold, or a thousandfold, as compared to the hearers of the spoken word. This increase of the circle of readers is important not because there are many readers, but because among the millions of people of different nations accessible, those who share similar thoughts discover one another, and while living thousands of miles apart, not knowing one another, are yet united and live by one spirit, having the spiritual joy and encouragement of feeling that they are not alone."—*M. B.*

San Francisco, Cal.—I am sending the Unity Good Words Club a list of ninety-two words, said to be the most beautiful in the language. With love and blessings.—*S. T.*

buoyant	reconciliation	bountiful	gospel
fulfillment	believer	august	genius
unchanging	renown	transplendent	regeneration
duty	ardent	womanhood	light
vision	hardihood	kindness	rectitude
admiration	brotherhood	strong	grace
champion	prowess	father	beatific
gentleness	creator	obligation	pentecostal
Jesus	worthiness	transcendent	wisdom
covenant	blessedness	veneration	serene
meekness	glory	independence	winsomeness
conscientious	exploits	plenty	condescension
heart	purity	incomparable	Lord
intrepidity	children	incorruptible	unison
resoluteness	stainless	patience	praise
sacrifice	watchfulness	grit	judgment
intensity	elect	energy	immovable
rapture	brilliant	adoration	verity
concentration	resurrection	authority	strenuous
entrancing	indefatigable	munificence	martyrdom
originality	equity	evolution	integrity
radiant	dominion	loveliness	obedience
everlasting	adamantine	fruitfulness	harvest

A LIST OF GOOD, TRUE WORDS

abundance	glorious	perfect—pure
ability	happiness	praise
Almighty	harmony—love	prayer
blessings	home—faith	quickened
Christ	honesty—joy	service
courage	hope—God	spiritual
cleansing	inspiration	sufficiency
confidence	intrepidity	Supreme
devotion	justice	tranquillity
development	life—heaven	truth—heart
exalted	livingly	unchanging
fearless	omnipresence	vigorously
fulfillment	peace—soul	unity—power

We talk to God; that is prayer. God talks to us; that is inspiration.—*Lyman Abbott.*

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

The hearty cooperation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you, whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity School of Christianity, Correspondence School Department, 917-925 Tracy Ave., Kansas City, Mo.

PAYING THE PRICE

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."—Luke 14:33.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6:33.

JUST before the ascension of Jesus he appeared to some of his disciples and commissioned them to go into all the world and preach the good news of the kingdom. His promise to them was, "Lo, I am with you alway, even unto the end of the world." He has not been manifest to mortal sight, but there has been evidence of his presence in all ages. From time to time, as the race has had need in its development, there have been outpourings of the Spirit that have changed the thought of man and set him free from some of his materiality. Devout persons have been more conscious than unthinking ones of these spiritual baptisms, but the race as a whole has felt them to some extent.

The greatest spiritual awakening has come within the last half century, particularly in the last decade. In the absolute order of Divine Mind the work of Jesus Christ's salvation proceeds in a definite, orderly way. Noting the enlightenment and interest of many in the higher truths of being, we must conclude that we are in the day of the Lord's preparation for the ushering in of his kingdom. New light brings new responsibilities. Nowhere is it taught that we can drift into the kingdom, or that we can take anything of the mortal in with us. There is a price to pay and that price is the all of self. In spiritual understanding we know that there is really no price, for that which we give up is the cause of all burden and sorrow, and that which we gain will bring eternal life and joy.

The process through which we are redeemed is regeneration or re-creation. This is a gradual transformation that takes place as we pay the price, give up self and allow the Spirit to substitute in mind and body, Divine Ideas and

spiritual Substance, in place of mortal ignorance and corruptible flesh.

He who aspires to Sonship through Jesus Christ will find his way easier if he "counts the cost" and makes up his mind definitely to meet every requirement without any lagging or looking back. One of the chief requirements is "Judge not according to the appearance." To be successful in the race for the prize of the high calling of God in Christ Jesus, one should not allow himself to be moved by the thoughts or words of people who judge by appearances. When once you have covenanted with the Lord to follow him in the regeneration, you will think and live in an entirely new way, and your friends of the world will not understand you. You cannot afford to waste time and substance conforming to their ideas or trying to explain your life to them. Go serenely on your way and wait until the mighty work going on within you becomes manifest and tells its own story.

From day to day new occasions for giving up the self and its undesirable fruits will be revealed. At first, consecration is somewhat general, but as growth proceeds unthought-of opportunities for a full spiritual life are met. Light shines into consciousness without any special effort to make it shine, but the truth which has been revealed must be established in the body by the use of living words. This is where man's part in the regenerative work comes in.

The new spiritual state of consciousness and the new body which are formed through regeneration are often likened to a child and its growth. The illustration is a fitting one, particularly in the new man's need of nourishing substance. He must be fed every day with living words. The force and energy and substance, which in the mortal are thrown out in external expression, must be turned within to the various centers of consciousness through which Christ is being "formed in you." When you make this withdrawal from the outer to the inner you find you can no longer do the things that the worldly-wise consider necessary for exercise and expression. You are getting a new base of expression and using your substance in building an eternal

body. If you allow the intellect to use your energy and substance in foolish reasonings and arguments about the wisdom of yielding all to Spirit, you rob your Christ-child of its nourishment as surely as when your energy and substance are wasted in fleshly sensations.

It is characteristic of the mortal, even after the individual has turned his face to the kingdom, to want to carry into that kingdom some of his old self. Many cling to riches and material possessions; others are more selfish on the soul plane and want to carry along their personal loves; still others cling to the animal man and want to take into the kingdom their mortal youth and life. Whatever the thing is that one is unwilling to give up to the Spirit becomes a stumblingblock until it is removed through willingness to yield all of soul and body to Christ.

The consuming of the animal man is illustrated and emphasized by the animal sacrifices made under the Mosaic law. The youth of mortal man is always temporary at best, so there is little to lose and everything to gain by giving up mere animal spirits for that Divine Energy which makes eternal youth. It is the adversary that paints in such glowing colors the beauty and importance of riches and mortal love and mortal youth, and tempts the Lord's people to belive that they are losing something when they give these things up for spiritual riches, spiritual love and spiritual youth. The body cannot be redeemed except as the animal life is burned up in the fire of Divine Life on the altar of consecration and the new life established in every center of consciousness and in every cell of the body.

The great light which is flooding the earth in these last days reveals that it is God's good will for me to be free and healthy and prosperous and happy. Many seeing this have tried to lay hold of these blessings without any understanding of the wonderful process through which they are to be made manifest. They want the gifts without the Giver, and they think they can step right over into possession of his gifts without transformation from mortal to spiritual mind and body. By a certain degree of faith and mental effort

they do seem to gain their desires to some extent, but their good is only temporary because no one is crowned "except he strive lawfully;" that is, unless he brings every thought in his conscious and subconscious mind into harmony with the law of his being. So we should not strive for wonderful appearances that shall satisfy those who seek a sign, but rather be gloriously content with the knowledge that the great regenerative work is being carried on in us day by day, and that the Body-temple is being built without sound of hammer or anything to attract the attention of those who see and hear and judge in externals.

CONCEALING AND REVEALING

"It is the glory of God to conceal a thing."—Prov. 25:2.

"Mary kept all these things and pondered them in her heart."—Luke 2:19.

"Nothing is secret that shall not be made manifest; neither anything hid that shall not be known and come abroad."—Luke 8:17.

At first reading there is an apparent contradiction in these texts, but they harmonize readily when we remember that the revelation of hidden things must come about in Divine Order. There are times when it is to our own spiritual benefit and God's glory to keep things hidden and, like Mary, ponder them in our hearts until the due time for revelation. To avoid either mistake of making known that which should be kept hidden, or of holding things in secret when they should be made known, spiritual wisdom and discernment should be sought. Overcomers meet experiences that cannot be understood by any except those who have had like lessons, and it is merely casting pearls before swine to tell experiences to persons who have not been quickened of the Spirit. Furthermore, there are times when not even one's dearest friends may know one's innermost thoughts and feelings. There are joys of the Spirit that are secret between the soul and its Lord, and one feels a sense of condemnation and depletion if he talks too freely about his communion with the Lord. So in times of sorrow, comfort is delayed because we look to persons instead of the Holy Comforter. There is a certain help given by believers to one another in

trial, but there is often a hurt so deep within that only the Spirit can reach it. At such times, if one is wise, he looks to the presence and counsel of God alone for comfort.

In our spiritual growth we often swing like a pendulum from one extreme to the other, and so in the matter of the hidden things, we may for a time be either too secretive or too open with our confidences. Those who have carried the burden of some hidden thing know how it can blight happiness and hinder life's expression. To gain freedom it is not necessary to bring to light the hidden thing in a housetop revelation; often an opening up of confidence to some trusted friend relieves the tension and takes away the burden. Many things that people suffer could be remedied by so simple a thing as a plain confession when that is needed, while still other conditions might be changed by refusing to talk about them. In bringing one's life into Divine Order, one cannot ignore the need of concealing some things and making known others, and many a life would be made brighter and easier by a consideration of this fact.

QUESTIONS AND ANSWERS

What is the "still, small voice"?

The "still, small voice" is the voice of the Spirit speaking within the soul. It is not conscience, although the two are often considered the same. Conscience is an innate prompting to do whatever one believes to be right, and its urge is according to the education one has had along moral lines. The "still, small voice" of the Spirit is direct guidance and it always speaks according to Principle, regardless of personal beliefs.

The "still, small voice" is not really a voice; that is, it is not audible but comes from within as spiritual knowing. By communion with God in the Silence, the hearing of his voice becomes an established part of one's life, and spiritual guidance a natural consequence.

Is there a "law of sin and death"?

There is just one law and when Paul said, "The law

of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," he was describing two phases of the one law. The "law of the Spirit of life" is the positive expression, and "the law of sin and death" is the negative. The positive activity of the law is the real law. Every positive has a negative; every action, a reaction. When an act is performed in conformity with Principle, the law is made to work positively and we have what Paul calls the "law of the Spirit of life." Every act that is not in accordance with Principle must also meet the law, which is then called the "law of sin and death." The law is "without variableness, neither shadow of turning," and whether men make it the law of life or the law of death depends on their attitude toward Principle.

What is the difference between Spirit and Nature?

Spirit creates, produces. Nature is that which is created or produced. When Spirit is not recognized as the One Cause, cause and effect are confused and Nature is looked upon as producer; as having creative law and power. There is but one Cause, one Law, one Power, and Nature worshipers fail to recognize this truth.

FUGITIVE

I will forget the things that sting:
  The lashing look, the barbed word.
I know the very hands that fling
  The stones at me had never stirred
To anger but for their own scars.
  They've suffered so, that's why they strike.
I'll keep my heart among the stars
  Where none shall hunt it out. Oh, like
These wounded ones I must not be,
  For, wounded, I might strike in turn!
So, none shall hurt me. Far and free
  Where my heart flies no one shall learn.

—*Booth Tarkington.*

SUNDAY LESSONS

SUNDAY, JULY 23

THE FIRST RECOGNITION OF SUBCONSCIOUS FACULTIES—John 1:35-51.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

50. Jesus answered and said unto him, Because I said unto thee,

I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

SILENT PRAYER: *I bid the powers of the Inner Man to come forth.*

The spiritual mind becomes an active factor in the consciousness by cultivation. It has to be desired and sought before it becomes a part of one's conscious life. John, the conscious mind, is expecting, looking for, and earnestly desiring a greater realization—he knows that he is not fulfilling his ideal manhood—hence his prophecy of one who was to come whose shoe latchet he was not worthy to loose.

This willingness to give up the mortal man to the Divine is the most propitious in the regenerative process. Many people are ambitious to put on Christ, but they are not willing to give up the present man in order to do so. John had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged him as the "Lamb of God." This is his acknowledgment of the innocence, purity and utter unselfishness of the Christ Mind. This mind has no personal ambition—it is innocent, loving and obedient to the call of God, as the lamb is to the Oriental shepherd.

When the conscious mind recognizes the Christ Mind, the various faculties become gradually opened and attached to it. Andrew represents the strength of the mind, which is greatly rejoiced when it finds the inexhaustible source of all strength, and exclaims, "We have found the Messiah." The Greek word is *Eurekamen*, nearly the same word that Archimedes used when he exclaimed "Eureka" (I have found it), when he discovered the answer to the famous Crown Problem.

Strength is clearly related to substance (Simon), which in spirit we call Faith. "Faith is the substance of things hoped for." What we hope for and mentally see as a possibility in our lives, comes into visibility, and we call it substance.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality and energy of the mind. It is of the same "city," or thought center, as Andrew and Peter. Physiologically, this "city" is the great nerve center and body-brain called the *solar plexus*. The presiding genius of this center is Love (John), but his name is not mentioned because he is not yet in evidence. It is understood that he is brother of Andrew, one of the two who first recognized Jesus. Love is modest and retiring, "seeketh not her own."

Nathanael is the imaging power of the mind. In the realm of the real (Israel) it is guileless—innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist, when the soul is lifted up with spiritual fervor. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic, and the clairvoyant may be deceived to any extent by its conjuring power. It is not in itself error, but may, like all the faculties, be used in erroneous ways. When the mind of the Spirit uses it, as Jesus discerning Nathanael when he was concealed under the fig-tree, it is without guile. In the communication of God with man this faculty plays an important part. It receives Divine ideas and reflects them in images into the soul in dreams and visions. This is the opening of the heavens and the seeing the "angels [thoughts] of God ascending and descending upon the Son of Man."

Sunday, July 30

SPIRITUAL AUTHORITY OVER DISEASE—Mark 1:21-34.

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying. What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28. And the report of him went out straightway everywhere into all the region of Galilee round about.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

SILENT PRAYER: *I am now restored to that authority and dominion which God gave me in the beginning.*

Capernaum means *village of comfort* or *consolation.* It refers to that inner conviction of the abiding compassion and restoring power of Being. When one enters this state of consciousness, a healing virtue pours out of the soul that reduces all discord to harmony. It is this great soul compassion and yearning to help humanity out of its errors that makes the so-called "natural healer." There is a fixed harmony and health in the well-balanced soul, and when we have in meditation or prayer quickened it, there goes forth an energy that brings all other souls it touches to its standard. Just as a strong magnet magnetizes all other magnets, so the soul charged with the realization of spiritual perfection sets to vibrating every particle of substance it touches in harmony with its perception. "Health is catching" because it is natural and rational to the soul in divine harmony, and the sin-sick one is quickly restored when this innate perfection is perceived.

The Spirit teaches with "authority, and not as the

scribes." The scribes represent the thoughts that come to us from other personalities or books. They are from the outside, while the Spirit inspires from within. When the Spirit speaks there is no quoting of anyone as authority—the Truth itself is authority and it bows to no human exponent.

"A man with an unclean spirit" is a fixed state of mind in which the thought of impurity is dominant. The wrong use of a function is followed by a separation of it from the harmony of nature and the making of a law of use based on mortal thought desires. This is notably true of the sex function in the present race mentality—it has been diverted from its right relation and a false sensation set up that in its cross-currents breeds a horde of impurities, which are pictured forth as bodily diseases. These "unclean thoughts" must first be cast out. In right relation there is nothing unclean or impure in this "temple of God," and in order to see it as it is in Spirit we must cast out this demon of impurity.

Back of the epileptic paroxysm is a state of mind that can be reached by the word of command. Lust, anger and appetite let run riot disorganize the system and produce violent contortions of body, but when healing is sought, this outward effect must not be confounded with the cause. Jesus went right to the center and cast the devil out of the mind, instead of applying the smelling salts or dousing the patient with cold water. The fever he also treated as another form of mental aberration. He did not try to allay it with drugs, but spoke the rebuking word, which is a form of denial, and the patient was forthwith healed without the fever "running its course," as our modern system of medication allows.

A recent orthodox commentator on this lesson says: "We cannot yet raise the dead, but the Gospel multiplies friends, and sympathy and aid to the sick. It inspires the spirit which builds hospitals and asylums. It cultivates and encourages and makes possible the true science, which is discovering the nature of disease, and the true remedies, skill

in surgery and nursing, and the triupmhs of modern medical investigation."

This writer is doubtless a fair representative of that intellectual Christianity which rules in the church today, and his words show how far away the followers of Jesus have gotten from his real teaching. Jesus taught a science of mind, of soul, of Spirit—not medicine, surgery, vivisection, hospitals and madhouses. His teaching was intended to open these prison doors and set the poor captives free. And how shall it be done? In no other way but by recognizing *intelligence* as the moving power back of every disease, and man *master* of intelligence.

Jesus did not say to his followers, "You will finally do the 'greater works' which I have promised you by discovering some new disease lymph and inoculating all the people with it," but he did say, "And these signs shall follow them that believe: in my name shall they cast out devils; . . . they shall lay hands on the sick and they shall recover."

Sunday, August 6

FORGIVENESS—HEALTH—Mark 2:1-12.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.

2. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.

3. And they come, bringing unto him a man sick of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?

8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9. Which is easier, to say to the sick of the palsy, Thy sins are

forgiven; or to say, Arise, and take up thy bed and walk?

10. But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),

11. I say unto thee, Arise, take up thy bed, and go unto thy house.

12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

SILENT PRAYER: *Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases.*—Ps. 103:2, 3.

What is the meaning of Capernaum?

Capernaum means "consolation and comfort." It indicates a restoring of the mentality, both conscious and subconscious.

What is the symbol of the gathering together of the many to hear Jesus?

The concentration of thoughts that follow the proclamation of Truth in the mentality.

Who is the man sick of the palsy?

The vital principle that pervades the organism.

What is the bed?

The nervous system.

Who are the four that bear him?

The desire for life, strength, power, substance—that is, restoration of body activity.

What is the meaning of letting the man down through the roof?

The body thoughts must be raised to a higher state of realization than the mere physical before they can get the attention of the superconsciousness, or Christ *I Am.*

How do we do this?

By affirming that our life, strength, power and substance is not physical but spiritual.

What is sin?

A departure from the Law of our being.

How many kinds of sin are there?

Their name is legion. Each department of man's

consciousness may fall short of the law, through commission or omission.

When the *I Am* takes up the cleansing of the body consciousness, does it meet with any opposition?

Yes, the "scribes," or fixed religious thoughts, resent the authority of *I Am*, and feel that it is somehow "sacrilegious" to interfere with the so-called laws of nature.

What is it that puts away this ignorance and reveals man's power?

Spiritual understanding.

When man discerns the law of thought, and its effect upon the vital energies of the organism, what should he do?

Begin at once to exercise the dominion of the Supreme *I Am*. Say to the ignorant thought, "Thy sins be forgiven thee," and to the thought of lack of power, "Take up thy bed and walk."

What is the "earth" here mentioned?

The consciousness of a material body.

SUNDAY, AUGUST 13

THE CHRIST CONSCIOUSNESS OF INCREASE—Mark 2:13-22.

13. And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.

15. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

16. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

18. And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

22. And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.

SILENT PRAYER: *The riches of God's kingdom are now realized, and I am satisfied.*

In the regeneration, man controls, directs, teaches and disciplines the faculties of his mind. To do this, he must withdraw in a measure at least from money getting, and those other material occupations that have absorbed his time and attention. Levi, afterward called Matthew, willingly gave up his money getting and followed Jesus.

The disciples of Jesus "left all and followed him." Peter was afraid they had made a mistake, and he received this assurance from Jesus, "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or fathers, or mothers, or children, or lands, for my sake, and for the gospel's sake, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." This is one of the promises that is always fulfilled where there is a whole-hearted surrender of the old life and a full absorption into the new, in mind and purpose. No one ever hears expressions of disappointment or regret on the part of a devoted Christian worker, over anything that he has forsaken in the old life. On the contrary, there is rejoicing as each mortal link is severed, because the new relation in Christ is deeper and stronger than the human relation, and love is increased and real possessions multiplied.

When this school of man and his mind begins there is a medley of thoughts to deal with. Jesus sits eating with his disciples, publicans and sinners. This represents the state of mind which man finds within himself when he takes up the reform necessary to the Christian life. It is not by standing aloof from our errors that we overcome them, but

by uncovering the secret sins and correcting them. Your good points of character will take care of themselves—all you need to do is to reform the bad.

Taken in its literal or symbolical character all the teachings of Jesus point to *increase.* His promises of good to those who follow him in the regeneration are so magnificent that men have construed them amiss. They have said that these promises will be fulfilled in heaven—that they are figures pertaining to the soul, etc. But Jesus emphasized that these things were to be fulfilled "now in this time."

Feasting is symbolical of abundance, and represents in the individual a condition in which the man is appropriating. Jesus is the bridegroom, who is providing generously for his friends. This represents that period in our spiritual growth when we realize the inexhaustible abundance of the Christ Mind. Make your highest statements of Truth when you see in spiritual perception your birthright. The old man of the flesh is not overcome in a day, and he will now and then assert his presence so forcibly that the bridegroom will seem to have been taken away. These are the "days" that will come, referred to in verse 20. But the overcoming power of Jesus Christ never leaves those who have faith in him. "Lo, I am with you alway."

THE CENSOR

How glad I'd be to have a tooth,
  With action automatic,
To check my words when saying ill
  By protest most emphatic;
A savage tooth, a censor tooth,
  A critical incisor,
Well qualified to act as con-
  Versational reviser;
Then every time I'd use a phrase
  Which smacked of hate or spite,
That sentry tooth, right on its job,
  Would give my tongue a bite.

—*H. S. Haskins, in New York Sun.*

Society of Silent Unity

913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL HELP YOU. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED. ALL LETTERS ARE STRICTLY CONFIDENTIAL.

UNITY SCHOOL OF CHRISTIANITY
(Silent Unity Department)
913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

CLASS THOUGHT

July 20 to August 20, 1916
Held daily at 9 p. m.

I thank thee, Father, that thou hast heard the Good Word, and I am made Whole.

PROSPERITY THOUGHT

July 20 to August 20, 1916
Held daily at 12 m.

My Word shall not return unto me void, but it shall accomplish its Harvest of Riches, under the Divine Law.

SPIRITUAL MARRIAGE

MANY inquiries are made of us concerning our views of marriage. Different phases of the subject are taken up from time to time in UNITY in various articles, and in extracts from the letters that we write, but the question is so important that we have decided to give as brief and comprehensive a statement of our understanding of it as possible in the space of one short article.

We are following Jesus Christ in the regeneration and are therefore seeking to understand the wonderful truths of this vital subject, and teach them to others. Being fully assured that there is no other remedy for the ills of mankind, no other lifting up power, we give our whole attention to the study and practice and teaching of the laws of regeneration. The world has arrived at the greatest climax and change in all its history. The redemptive power of the Spirit has been poured out to meet the special need of this wonderful time, and every person is face to face with the greatest responsibility that he can ever meet. He must choose whether he will go with the power of the Spirit in its reforming, reconstructive, regenerating work, or against it.

Some have asked us why we do not teach the lifting up of generation. That is not our mission. If generation could have saved the world Jesus would have shown the way. Instead, he taught an entirely different way of race upliftment and that way is the regenerate life. With generation and regeneration both before them, those who choose to continue to bring forth children should, by careful living and thinking, give their children a fair start in life, and we have no contention with any who are doing their best along that line. The point with us is that the great need of the race is *regeneration*, and we choose to give our time and effort in setting forth the Truth which all people must finally accept and live before they can find satisfaction, permanent health and eternal life.

For those who do not understand what we mean by regeneration we would explain briefly that it means to be born again, to be re-created, to be made "a new *creature* in Christ Jesus." It is first a change of mind, then a transformation of body, and it begins with a new understanding of what man is. Man was created in the image and likeness of God. He lost the consciousness of his true estate and Jesus came to restore it. The seed Truth which begets the new creature is that real man is spiritual, perfect, immortal, incorruptible, like unto the Father. This true concept of man is the Christ which is to be formed in the individual. As the Truth grows in the mind it lays hold of the substance of the body and begins to change that into the pure substance of Spirit. This change is an actual organic process. The Christ Mind forms the Christ Body and the growth from the natural to the spiritual proceeds under laws that must be understood and obeyed.

The forming of the Christ body is often likened to the prenatal growth of the child and there are many points of similarity. There is a day of begettal, a period of gestation and a time of birth. As the natural mother should give her unborn child its proper mental and bodily nourishment, and protect it from every harmful thought and act that might reach it through her, so the Christ child in every one should have its sustenance and protection.

The great secret laboratory, where the transmuting, transforming work of the Spirit in its initial steps is done, is in the seed of man and woman. Conservation of seed is therefore a law of regeneration. If the seminal fluid is wasted in the sex life the substance necessary to form the Christ body is lacking. All of the substance of the body is needed for the nourishment and growth of the Christ child, and if one who is in this process tries to live also in generation, he must divide his substance between the Christ child and the physical child which he brings forth and neither will have sufficient life and substance. This explains why children of those who have started the regenerative process are so often lacking in some way. Furthermore, the laws

of regeneration are directly opposite to the laws of generation. In generation the life-flow is downward. In regeneration there is a complete reversal of the life-currents and the flow is upward. It is just as impossible to live a divided life in this respect and grow spiritually or to bring forth perfect children as it would be to try to go north and south at the same time.

The relation of men and women in the regenerative process is better understood if it is remembered that man was created male and female. Every individual has within him the masculine and feminine principles. The subjective of man is feminine; the subjective of woman is masculine. It is this truth that makes the regeneration of an individual possible. All relations of men and women in the objective world must be regulated according to this truth. This brings us to the question of marriage.

Man and woman joined in disobeying the Divine Law and they must unite in its observance. They usually find that some spiritual union between them greatly aids them in their development. Whether or not the union shall be placed under the mortal law of marriage is a question that needs careful consideration. According to our understanding we feel that such a step is not wise. People outgrow relationships. Men and women who have had the satisfaction and benefit of years of a high spiritual companionship often find that it no longer meets their needs. If, in their complete satisfaction with each other, they have placed themselves under man-made law, they feel a great bondage when the inner union no longer holds. After the limitations of a companion are realized, forced union within the bounds of these limitations becomes a galling yoke and a grievous burden. The soul is many sided and needs more than any other one soul can give it. There must be a broadening of life and character through union and communion with many spiritual souls. A friendship between a man and woman, even when it is true and pure, may be doubted and condemned by the world, if either one or both are under the mortal law of marriage.

A second reason for questioning the wisdom of the step under consideration is that in marriage people usually enter into temptation that they would not think of yielding to except in that relation. It is not necessary for them to do this, but they are liable to fall into the belief that such a course is right and proper. Even when they have decided not to give themselves up to sexual intercourse, they follow the customs of the world and live in a personal and physical intimacy that quenches the Spirit and takes away the divine glory of love. There is a glory of love and there is a glamour of sense, and in the beginning it is not easy to tell these apart. When love comes into consciousness it must necessarily meet the sense man, and for a time both Spirit and the natural man find expression. The glamour of sense always fades, but the glory of love will remain if it is invited by a wise obedience to the law of love. Expressions of affection are not out of order when they come under the order and law of the Spirit, but so often they are indulged in merely at the prompting of the sense man, and it is then that they are blinding and destructive.

Every truth and spiritual law is counterfeited by mortal mind. The universal spiritual companionship of men and women in the Truth has its counterfeit in what is called free love. We do not advocate the promiscuous relation known as free love, and there is no similarity between that great error and the pure love which Jesus commanded his disciples to have one for another. Since in pure regenerative companionships there is no sexual intercourse and not even the ordinary sense-expressions of love, it can readily be seen that there is no tendency toward unlawful license.

Certain cults advocate physical intercourse with retention of seminal seed as a means of regeneration. This is not the Unity teaching. Many have played with the Divine fire of life in this way and have had their flesh consumed in the burning up of their lustful desires. There may be a truth back of this idea of physical union, but no one will ever reach any spiritual attainment except through the Spirit.

Some healers practice the laying on of hands on the Life Center and other sensitive parts of the body for the purpose of inducing physical vibrations, thinking in this way to increase the life-flow and promote health. Persons who have a large reserve force and energy are sometimes able to stand up for a time under these flesh practices, but the end is always a breaking up of consciousness—death. "Judge not according to the appearance." Others may appear to demonstrate, when the fact is that the error to which they are yielding has not yet brought forth its bitter harvest. Study the law and conform to it, regardless of who may or may not seem to demonstrate.

The spiritual method of regeneration and healing is the quickening and awakening of all the centers of consciousness by the power of the Word expressed under the Divine Law. In regenerative companionship there is a spiritual response and interchange between the man and the woman which fulfills the law of full and free and righteous expression of all the forces of being. There should be no suppression of the life forces, but a study and practice of the laws and processes that take place in regeneration by the power of thought and Word.

Wives sometimes condemn their husbands for their continuance in the carnal life. Such a shifting of blame is not wise. The Eden story reveals the fact that it is the feminine that tempts man. From the woman comes a subtle essence that arouses in man flesh desire. Instead of condemning her husband, she should give herself to the spiritualization of her own mind and body through affirmation, meditation and prayer, that she may be to the man an inspiration to purity and righteousness. Then she should hold him in the Spirit of purity. Something more than conscious desire for purity is necessary. Temptation comes from the subconscious and it is there the transforming work must be done. As the seed of the woman is transmuted and changed into the Divine essence, temptation will cease. "The seed of the woman shall bruise the serpent's head."

Everyone has the privilege of choosing between the

guidance of the Spirit and sense experience. Paul said of those who made choice of the latter, "Such shall have trouble in the flesh." The truth of his words is beyond all question. It is the duty of every spiritual teacher to proclaim the way of the Spirit, the way of Wisdom, whose "ways are ways of pleasantness, and all her paths are peace." If all who are following Jesus Christ in the regeneration would keep in mind that there is a *Law* of Life and study to bring even the smallest detail of their lives into conformity with that law, they would find victory and peace. "No man is crowned except he strive lawfully." The way is always open through Jesus Christ to turn from the sense-life to the law of the Spirit.

THOUGHTS FOR DAILY MEDITATION

The following are the texts to be used by the Silent Unity workers at Headquarters, Kansas City, in their ten a. m. Silence, from July 17th to August 14th:

July 17th to July 31st—Psalm 19:1, 2, 3: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard."

July 31st to August 14th—Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

There comes a clear day when one realizes that clothes are to keep the weather off you, that food is to give you health, that home is shelter and inspiration; that, aside from being clean and inoffensive, one's personal appearance does not signify very much; that the main thing in life is to be going along toward the goal of your ideals. That isn't getting old, it's getting sense. From then on Time is not master, but friend.—*Colliers.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"For it was neither herb, nor mollifying plaister that restored them to health: but Thy Word, O Lord, which healeth all things."—Wisdom of Solomon 16:12. (Apocrypha.)

The power of the Word of God has been known in all ages, but in these last days it is being recognized as never before. Millions of people are realizing it as their health and strength and life and supply. Mortal mind looks to material remedies, but many can testify with Solomon that "it was neither herb, nor mollifying plaister that restored them to health: but Thy Word, O Lord, which healeth all things."

The following extracts from letters received by Silent Unity bear witness to the power of the Word:

HEALTH

New York, N. Y.—I wish to report in regard to Mr. M., for whom I asked your prayers. At the time I wired you he had been given up by two doctors and his family was told that he had but six weeks to live. A mutual friend, knowing my interest and faith in the Truth, asked me to go and see him and get his permission to ask your assistance for him. Mr. M. readily consented. On receipt of your letter containing the affirmations, they were given to him and also to several of his friends. He began to get better at once and I learned on my return from a recent trip that he had gone back to work and has every indication of a long life before him. One of the doctors consulted is considered the leader in his specialty. He and another doctor had pronounced his case as Bright's Disease and the specialist considered it so hopeless that he would not even take it for treatment and

told Mrs. M. that her husband could not possibly live six weeks. It is now nearly five months.—*A. L. P.*

Burlington, N. J.—I know that you will rejoice with me when I tell you that my sister is free from the claim of epilepsy which has held her in bondage thirteen years. I truly believe that she is now as sound as I am. She is clear minded and rational, which she hasn't been for years. I thank God, our dear Father, and you for this wonderful demonstration. I can truly say that the darkest hour is just before the dawn. I tried hard to hold on when everything seemed to fail and the result was and is joy, peace and every good. I was wholly conscious of an invisible presence in my darkest hour and I feel that the great Master stood beside me and told me to be of good cheer. This trial has been a great lesson to me in patience, as I have always been very impatient and apt to get upset and excited when things do not go my way. I am also thankful to say that I am fast overcoming anger and fault-finding.—*F. L. F.*

Transvaal, Pietersburg, South Africa—I thank God for finding your teaching. I am now cured of a rupture of six years' standing. I have consulted doctors since 1910 and all advised me that the only cure would be an operation. I spent pounds and pounds of sterling in securing the best known trusses and so-called cures, but of no avail. I have studied your lessons and after a year's practice I found a few days ago that I could do without a truss of any sort. I have been walking for hours and hours and also riding my cycle without any bad feeling. I have purified my body by not drinking any beer, wine or strong drink for over a year. I also abstain from any form of smoking and eat less meat and more fruit and vegetables. I am in better health and do not look as old as I am. I want to tell you also that I am on the road to prosperity. About a year and a half ago I was on the edge of a financial burst-up but it was prevented. I see plainly that God has opened the way for me. A good friend said to me about twelve years ago, "Dear man, find the kingdom of God and all will be well." I never understood it. I was blind, living the wrong life, but God has opened my eyes and ears and slowly I am able to see and understand.—*A. N. D.*

Shields, Kan.—A few days ago a most wonderful and beautiful thing happened and I want to tell you about it. My little son, who has been under your ministry for the healing of his eyes, had a high fever all night accompanied by a cough and pain in his lungs, stomach and bowels. I

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CHRIST MEMORIAL UNITY CHURCH

tried to do my best by holding Truth thoughts for him, but he became so bad about nine a. m. I was frightened and for a few minutes was unable to hold any thought at all. He was out of his head and suffering intensely when I sent out a silent thought to Unity for help. Almost instantly he became better and not long afterward he got up and dressed and wanted something to eat. The next day all his alarming symptoms had disappeared and on the second day he was as well as usual. My heart is full of gratitude to "Our Father" for his wonderful love and goodness and to you for teaching me the way of Truth. All my life I have been groping in the darkness and now God, through your loving ministry, is leading me step by step into the light.—*Mrs. T.*

Troutdale, Ore.—I wrote to you a few days ago for some trouble I had with my left knee. The day I wrote I could hardly walk up our front steps. It felt as if it would not hold my weight and I had sharp pains in my knee cap. It seemed the knee wanted to turn backward. I wrote about ten o'clock one morning and the next morning it was all right. The second day I walked about ten miles.—*Mrs. D. S. K.*

New Orleans, La.—When I think of writing to you of God's goodness to me I am overwhelmed because I just do not know how to express my praise to God and thanks to you. Mr. N. *knows* he is healed now and is so full of thanksgiving that his face simply beams with joy. For five months he was prostrated but never once did I take my eyes off of the Only Good and affirmed, "God is our deliverance. Christ is the way. Jesus Christ has healed V." When I arose in the morning those three affirmations were my first conscious words. Every strike of the broom was made with "Christ *is* (not will be) *the way.*" Every stitch I took was "God is our deliverer" (from inharmonious conditions) so when the voice told me to move I packed furniture and all and was guided by that same voice to New Orleans. We shipped the furniture before we left, but the voice said, "Go" and we followed. We walked right into the house that was waiting for us and order began to be restored. Now Mr. N. is well, free and working every day. Oh, the joy of it! God delivers, heals, provides. We simply have to accept the Good that is already ours. We must keep our eyes off of appearances and on the Source of all Good and our responsibility is no greater than the birds and we are as free as they if we will only accept. How I do wish everybody would accept the Truth, where there is

I Thank thee, Father, that thou hast heard the Good Word, and I am made whole.

MY Word shall not return unto me void, but it shall accomplish its Harvest of Riches, under the Divine Law.

Life, Love, Joy, Youth and All Good, Prosperity and Happiness. God within is all the Good and Unity literature teaches one how to make the connection between mind and God. I thank God for the Truth.—*Mrs. V. M. N.*

Boston, Mass.—Many beautiful things have come to me and I am so grateful. One peculiar thing has happened. For about a year past several of my top notes have seemed to be gone. My voice, which never seemed to have a limit, high or low, simply would not respond much above A. I could not understand it and it was often inconvenient when teaching to not be able to illustrate some phrase. Since the cold, which you have been treating and which almost prevented my speaking aloud for some days, has gone, those top notes have come back, after a year's absence, as clear as a bell. I am surprised and most thankful, for I need all of my voice. Last Saturday evening I gave a recital. It was really wonderful. There seemed no limit to the rich beautiful tones of the singers and the work surpassed anything I have ever given. Of course I knew a power greater than mine was in and over all and my heart is full of thanksgiving for everything, and there is so much.—*P. H. C.*

Washington, D. C.—Truly the Word is not returning void but is accomplishing that whereunto it is sent. You doubtless remember that I asked you to help my son in his school work. His work had been so unsatisfactory that his teacher had decided to put him back in the next lower grade, stating that he was not capable of doing the work in the higher grade. At my request she decided to let him stay one more week, with the understanding that he would be sent back at the end of that time unless his work came up to the required mark. The result of the spoken Word was almost instantaneous. By the end of the week his papers were so satisfactory that they were sent to the Supervising Director as specimens of good work. And still the good work goes on and I know it will continue. In talking with me since, his teacher said she never dreamed it was in the boy to do the work that he has. My heart goes out in thankfulness to God.—*M. J. S.*

Beatrice, Neb.—I must say a few words in regard to the wonderful results we are enabled to realize through our study of Truth and the help you have given us along every line. To begin with, my husband, daughter and myself have truly found God. We know how to pray and our prayers are answered without any delay. We never doubt that God is right with us; in fact, we are so sure of this that

every burden has been lifted and the material things we seem to lack at times disturb us not, for we know "The All-Providing Mind is our Resource" and there is no time for any thought of lack. I notice that every good thing does come. We are never discouraged or disheartened in any way, for we know that God is with us and we are not afraid. In the case of my friend, Miss M., I will make a long story short. She has always been considered the most afflicted one in town. All the doctors failed in restoring her to health, and as she has spent most of her time for the last ten years in bed, she, as well as every member of her family and all friends, had no hope. One day in December last, my daughter and I were looking for the house of a friend and lost our way. It was bitterly cold, below zero. It was snowing and blowing a perfect gale and we wandered on until we reached the extreme end of town. Being nearly frozen, we rushed up to a house and almost demanded admittance. We were unknown by the lady of the house, and through an open door leading from the sitting-room into the bedroom we noticed some one in bed. I asked if we would disturb the lady in bed, and the mother assured us that we would not, that her daughter had beeen afflicted for ten years and that nothing could be done to save her. In an instant I said, "Well, there *is* a way for her to get well and if you will permit me I will tell you how." The mother looked at me in astonishment, but was interested. As I was crowded for time that day I could not say all I wanted to say, but my daughter said, "L, will you hold this thought with me?" The thought was, "Christ, the Living Word, quickens and heals me." L. agreed at once to do as she was told. I cannot tell you all, but my daughter and I made trips to her house once every week regardless of the weather, and last Saturday my husband took us out in the car to get L. and we took her downtown to do some shopping. This was her first appearance in the stores or upon the streets for nearly nine years. The people marvel at the case and it is the talk of the town. I might write all day and then not be able to tell you what I want to about the blessings we receive daily through our faith in God.—*Mrs. W. B. P.*

Chicago, Ill.—I will write you this good news. I thank God that I am delivered of an eight-pound baby girl without pain. I was delivered quickly and all is well.—*M. E. L.*

Memphis, Tenn.—I wrote you just one week ago this morning, asking for help. This morning I am in entire

harmony with everything. All my life I have been afflicted with constipation of the worst kind. Ever since I came into the Truth through Unity I have been holding words of Truth, but apparently there was no freedom from this condition. When this attack of dysentery came on me I had only the day before said to a friend that I hoped soon to see a marked improvement in the constipated condition, for I had been holding such concentrated thought. Well, when the freedom came, for three days I was practically prostrated. Through two nights and one day movements were never more than a half hour apart and often only five minutes. I told my friend that I felt as if I were being purged by the most powerful physic imaginable. Strange to say, there was no nausea and my appetite was not affected in the slightest. Now that the complaint has been absolutely relieved, for the past five days my bowels are what they should be normally. I have no constipation whatever and I am sure that this was the work of the Spirit. The entire alimentary canal seems to have undergone a complete cleansing and I feel as though infused with new life. I have not touched meat in any form for nearly a year and I always bless my food In His Name. I studied myself very carefully and reviewed my thoughts and actions for some days before the attack came on, to see what in my thoughts or attitude towards my fellowmen could have produced such a condition. I finally came to the conclusion that it must have been as I say, the Spirit working within me to answer my prayer for freedom from constipation. My husband and son kept urging me to take medicine or send for a doctor, but I only smiled and told them that I was getting all the help I needed. This has been a wonderful demonstration to me. I have been able to relieve myself of headache immediately and have about cured myself of some troublesome corns which used to pain me so that I could scarcely wear a shoe at times. This healing of what appeared to be dysentery was a revelation of the Divine Truth to those about me and will help me greatly in pointing out the Truth to them. There are those who have said to me, "Oh, it is all very well for you to talk that way to others, but just wait until you get sick and you will run for a doctor quicker than anyone else." I am so happy and glad that I could testify in this manner to the Truth.—*Mrs. M. B. H.*

Big Timber, Mont.—My little son is well. It surely was a miracle and at the hand of God my prayer has been answered. Praise God. I must relate the facts and re-

sults. On Easter Sunday at about three o'clock he began to complain. We came home from a neighbor's and he was hot. I prayed for him, but in the morning he was so hot that it seemed he was on fire. All at once, about seven, he raised up screaming, not knowing any of us and I could not quiet him. Suddenly he broke out in a sweat. I called his father and we were all deeply concerned. I had my older boy come and kneel with me in prayer. I praised God for D.'s wholeness and denied the appearance of the awful fever. While he was delirious I said, "D., can't you say 'God is Love'? You know the healing stream healed." He said, "Yes," and then I told him to say it with me and he did. As time passed it seemed so slow and the fever was so high. I quieted myself by saying, "Be still, and know that I am God," and wrote you for help, as I know you are calm when I am anxious. Well, the message went out to the Spirit. The fever burned all day Monday and Monday night, but I kept holding the Truth, "God is the strength of your life," though my heart was heavy at times. The Spirit was with me and knew all I endured, for it knows the flesh is weak. Tuesday morning the fever was lower and Wednesday D. wanted to be dressed. I dressed him and he went out on the porch to play. Today, Thursday, he brought water and has done many little errands. He looks a little pale, but feels fine. I cannot thank God enough; the results are a miracle. Surely God is with us and in time we will see clearly and all that the Father has will be ours.—*Mrs. F. L. G.*

St. Paul, Minn.—I have much to be thankful for. From the hour our letter was mailed my husband began to improve from the worst case of Bright's Disease and dropsy. The doctors gave him up to die, but, thank God, through our prayers and faith and your prayers he has returned to work, all ailments having left. Friends say it was a miracle. —*Mrs. J. L.*

San Diego, Cal.—A few months ago I wrote you for my son for health and prosperity. His mind was also unbalanced. Now he is working and his health is good. We are realizing manifold blessings through your ministry.—*Mrs. E. M.*

San Angelo, Texas—It has been just a few weeks since a friend brought me quite a package of Unity literature, but I wish you could see the change that has taken place in me. I was really in a very bad state, physically, mentally, spiritually and financially, but I know that I shall

never again have to endure the torments that I have endured in the past. I started out to improve my health, and inside of a week I had put aside my glasses, was free of a terrible backache and headache that had made life miserable for months. My vitality has increased accordingly. I shall not try to tell all of the benefits I have received because in the first place I simply cannot begin to name all of them.—*Miss O. J. A.*

PROSPERITY

Pasadena, Cal.—I want to acknowledge now, with grateful thanks, the result of the help given me in the winter. It has just borne fruit. I am so thankful for this help, and it has relieved me of a great anxiety. My mother also is improved in health, and our household is more peaceful and happy than it has been for a long time. I am trying to realize that I am "Self (God) governed" and this has freed me from the feeling of bondage under which I have lived for so long.—*Miss A. D. S.*

Los Angeles, Cal.—You may discontinue prayers for me, as I am to take a position tomorrow as manager of a large apartment house. The delay has been good, as it has developed into my taking charge of a different house with double the salary that I had expected. This has been a wonderful demonstration for me.—*A. D. C.*

Cleveland, Ohio—I wrote you recently an account of the many blessings we have received since coming into the Truth and also mentioned an increase in my husband's salary. About ten days ago he got a second raise and I sat down and wrote our thanks to you again, but did not mail the letter as I wanted my husband to see it. That evening when he came home the first thing he told me was that that day he had received another raise which was greater than all the previous ones and which was also unsolicited. This fills our hearts with the blessed assurance that the Great All Good, Omnipotent One is with us always.—*Mrs. W. T. G.*

Brooklyn, N. Y.—Just a word to express my sincere gratitude for your help when I sent for a prosperity bank and the month's treatment. For a while I could see no hope. Today all has cleared. The offer of an engagement came. I am an actress and my family are violently opposed, despite the fact that I have endeavored to keep in the Spirit in even my work. Bitterness would creep in and the next instant I would deny it and declare the Truth. The Inexhaustible Supply became in evidence and I praise the

Master. I, at once, went into the Silence in thankfulness when the good news came today.—*N. Y.*

B. C., Canada—When I last wrote you I told you of a position we felt sure of as managers of one of our lovely parks. We did not succeed in getting it and I felt then that everything seemed against us, but now I am beginning to realize that the All-Wise Father knows much better than we do, for my husband has an excellent position with twice the salary of the park manager and much easier work. We are so happy and feel sure that the dear Father is guiding us in all that we do. It seems that we never enjoyed any UNITY as much as the April number. My whole life has been changed and everything looks so bright.—*Mrs. A. S.*

San Fernando, Cal.—My heart overflows with thanks daily that you have shown us the way back to our "Father's house." It is now about seven months since I first wrote you, asking help in prosperity. It came slowly and I was impatient and fearful often, but how wonderful has been the change in our lives and our thought atmosphere. Now we can see just ahead of us a change in our affairs that will pay off the mortgage on our grove, something beyond even our dreams. My husband said a day or so ago, "I had expected that we would have to carry at least a part of it for years." How can I express my thankfulness?—*Mrs. J. A.*

Chicago, Ill.—I wrote you Friday evening, asking help for a friend in obtaining a position. He came in Saturday afternoon with an offer to go to Detroit, Mich., but where was the fare coming from? Only that evening I was impressed to go to a woman who owed some money to me to tell her of a matter I had promised to see about for her, and without my asking she paid me. This enabled me to help the young man leave Saturday night to be there for work Monday. We are indeed thankful to God, through whom your work is done.—*H. A. F.*

Vancouver, B. C., Canada—I have received great benefit from your prayers for prosperity, and have been led by the Spirit to do many things I thought impossible before. I had asked for money to pay taxes on our property that was to be sold for the taxes and was led to ask my brother-in-law for the amount. He had owed my husband money for a long time and my husband had despaired of ever getting it, but I received the amount by return mail. Best of all I feel better and have the assurance in my own soul that the Father in me is all sufficiency in all things. I give thanks daily for the great help I have received.—*Mrs. A. R. T.*

Portland, Ore.—I am writing to send you a love gift and to try to express my appreciation in words for all I have received through your presentation of the Truth. After asking for your help in our financial affairs there first came a sense of security, then peace, and finally gratitude to God for everything. The feeling of antagonism I had felt for so long, that we did not do better financially when we labored so hard, all left me. I was perfectly assured and content. This state of affairs continued a month or two without any visible change of finances. Finally the change came. Mr. W. had a better position given him and a raise in salary. My work in various ways has increased also until I am quite busy. My healing class, of which I wrote you, is increasing in numbers, and our demonstrations of the healing power and prosperity is wonderful. It has all come about in such a natural way. The kingdom of heaven within and then the "other things" have been added. Every evening my husband and I give thanks for our blessings. I am doing all I can to help others in need to find the way that has helped me.—*A. V. W.*

FREEDOM

La Grange, Ky.—Since I asked your prayers in behalf of my husband and brother, they are both doing better. My husband has been to the city several times this winter and always comes home sober. He is now a devoted husband and father and I know it is because we have asked for all these blessings.—*C. L. B.*

Salem, Ore.—I am getting so much out of your literature to help me unfold. Soon after writing you the first of January all desire to eat meat left me, in fact I could not eat it. I have thought for years that I could not get along a single meal without tea or coffee, but now I have no desire for either. I am so happy to experience this proof of mastery.—*I. E. B.*

Norwood, Ohio—My husband had been very careless about coming home from work and often would take to drinking, but was always good and kind to me. He would spend a great deal of his money being a good-fellow among his men friends. I always thought in time he would change and the night I received your letter, before I had read it (he did not know I had written to you), he said, "Well, dear, I think I will stop drinking." When I went upstairs and opened your letter and read over the little prayer I let him

read it also. He put one into his pocket and just tonight he said, "I can hardly think I am the same person. I do not want to stay away from home any more and will have to thank Unity for this. I hope I will always be this way." I have thanked God and you many times a day.—*Mrs. M. J. K.*

Chicago, Ill.—Mr. K. is doing fine. He has stopped drinking and feels so much better. I don't know how I can thank God enough for the change in him and for our prosperity.—*Mrs. L. K.*

Lockhart, Texas—My husband came home about two weeks after I wrote you and so far as I can tell he has been absolutely sober ever since, the longest time in fourteen years. In fact, I have not known him to be sober one week in all these years until now. He has always been under the influence of liquor, even when he was not intoxicated. Need I say or even try to say what that means to us all—most of all, to him?—*A. T. R.*

Phoenix, Ariz.—My brother-in-law has not touched a drop of liquor since you began praying for him, and I believe has been healed through your ministry.—*Mrs. R. W.*

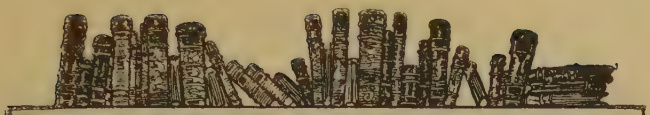
Havana, Cuba—I feel so full of joy and love. My husband has not had any more desire for drink and it has now been seven months since I first asked your prayers. His cure was instantaneous.—*Mrs. T. C. G.*

E. St. Louis, Ill.—I wish to tell you that Mr. W., for whom we requested your prayers about a year ago, has not touched liquor since June, 1915, and says he has no desire for it.—*Mrs. J. W.*

N. Vernon, Ind.—I thank you for your efforts in behalf of my husband who suddenly stopped drinking nearly three weeks ago, after about seventeen months of continuous and ruinous indulgence.—*E. A. J.*

Fayette, Miss.—I am so glad to write you of the wonderful change in my husband. He has not taken a drink since February 19th, and says he is not going to take any more. Oh, I am so thankful and everyone says I look so well. I praise God for his enlightenment and goodness.—*Mrs. L. B. C.*

Brookville, Ind.—I must tell you of the grand and beautiful results which have been obtained through the Word of God. I wrote, asking your prayers for my son's freedom from the use of tobacco and in less than a week he has quit for good. Praise God, from whom all blessings flow.—*Mrs. A. M. P.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 15th of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) 913-925 Tracy Ave., (Unity Building) Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

UNITY one year, in the United States	$1.00
UNITY one year, in Kansas City, Mo.	1.25
UNITY one year, in Canada	1.12
UNITY one year, all foreign countries	1.25
UNITY, *Weekly Unity* and *Wee Wisdom*, on trial two months	.25

SPECIAL TERMS

One three-years' subscription to UNITY to any one name in United States, $2.00.

One three-years' subscription to UNITY to any one name in Canada, $2.36.

One three-years' subscription to UNITY to any one name in Kansas City, Mo. or foreign countries, $2.75.

Three subscriptions one year, whether new or renewal, when sent together, terms as above.

ALL SUBSCRIPTIONS PAYABLE IN ADVANCE

CHANGE OF ADDRESS

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Subscribers are requested to send their change of address so that it will reach us before the 5th of the month. UNITY is mailed from the 12th to the 15th of each month, but as it requires several days to correct our list, we should have notice of change by the 5th. We shall appreciate having the changes of address at an early date.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not wish to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written us for lists. We cannot grant the privilege to everybody, but to those only who we have reason to believe are sincere seekers for Truth. The following would like to meet Unity people in their vicinity:

Myrtle Churchill Cuneo, 616 Clay St., Woodstock, Illinois.

Miss B. E. Snyder, 803 Pacific St., San Francisco, Cal. A Silent Seventy member. Phone Douglas 2823.

Mrs. J. J. Sirgman, 82 Seeley Ave., Arlington, N. J.

Clara Lytle, Lodi, Cal., R. R. 4, Box 119.

F. Mersfelder, 435 Fourth Ave., Newark, N. J.

Ruth Bass, Kennewick, Wash.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Class Thought" and "Prosperity Thought" be given in UNITY for one month in advance. In response to such requests we give below the thoughts that will appear in the August UNITY:

CLASS THOUGHT

August 20 to September 20, 1916

Held daily at 9 p. m.

My health cometh from the Lord, and I trust him to make me whole and well.

PROSPERITY THOUGHT

August 20 to September 20, 1916

Held daily at 12 m.

My wealth cometh from the Lord, and I trust him for my prosperity.

If it is your desire to be healthier and more efficient, you should adopt the vegetarian diet, and *now* is the time to give up the habit of eating meat. According to the life principle, meat should never be eaten, but in warm weather, especially, should it be eliminated from your diet. The natural foods, vegetables and fruits tend to cool, refresh and revitalize the body, whereas animal products are fuels that raise the body temperature. But this is only one of the great many reasons why the vegetarian diet should supersede flesh foods.

Here are a few reasons that we will mention briefly: A vegetarian diet is cheaper than a meat diet; it produces more physical endurance; it promotes happiness; it promotes loving kindness to all creatures; it prevents bloodshed; it satisfies; it aids health; it promotes spirituality.

Properly prepared vegetarian meals are delicious, strength-giving, healthful and conducive to spiritual thinking and living. To aid those who desire to live upon this superior diet, we have issued THE UNITY VEGETARIAN COOK BOOK.

It contains more than 400 recipes and many helpful suggestions for the housewife. *The Unity Vegetarian Cook Book tells what to cook and how to cook it in order to prepare a good, wholesome, appetizing vegetarian meal.* Among other things it shows how to make rich, fragrant soups, all kinds of palatable vegetable dishes, wholesome meat substitutes, fine sandwiches, delicious pies, cakes, puddings, sauces, drinks, candies, etc.

The Unity Vegetarian Cook Book, price, postpaid, 60 cents.

The book is printed in large type, in two colors, on pages 10 by 13½ inches in size.

TWO ATTRACTIVE EMBLEMS

Unity Guild is now furnishing Unity friends two pretty emblems; a button for gentlemen and a pin for ladies. The pin is in solid gold at $2.50, or in solid silver at $1.25. The button comes in solid gold at $2.00. (By registered mail 10 cents extra. Otherwise at purchaser's risk.) These emblems will enable Unity people to recognize one another at chance meetings while traveling and during vacation.

For full particulars, address Unity Guild, (care of Chas. A. Bishop), 915 Tracy Ave., Kansas City, Mo.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of UNITY was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expired last month. Promptness in renewing will be greatly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with your remittance for renewal and mail it to us. We will understand that it is your renewal.

PROSPERITY AND SUCCESS

By SOPHIA VAN MARTER

Author of "Faith That Removes Mountains."

Success and prosperity are the result, the manifestation of superior ability. Every man and woman is naturally endowed with this ability, but through lack of understanding many fail to realize prosperity. This helpful booklet contains simple instruction for those who desire to know more fully how to demonstrate abundance, and it really meets a very great need in supplying the primary instruction for the realizing of success and prosperity.

In a manner unusually attractive, Mrs. Van Marter tells a number of incidents of how people in the practical world are applying this teaching. Read the first and fundamental steps in demonstrating prosperity and success as given in this booklet, clearly and with understanding. A brief outline of the contents follows:

The Source from which we may draw whatever we may desire—Our Kingdom, our treasury, our supply—Large fortunes—All real ability is based on spiritual understanding—How to overcome poverty—How to succeed—Abundance of supply—Overcoming circumstances—Ideals are necessary—Satisfaction.

"Prosperity and Success" is bound in Antiquarian cover, designed in bronze. The paper is toned antique book, and the type is large and clear. In Prosperity Edition with handmade envelope, price 15 cents.

LESSONS IN TRUTH

A Complete Course of Lessons in the Science of Spiritual Unfoldment, by H. Emilie Cady

"Lessons in Truth" contains twelve valuable lessons in the fundamentals of Truth. The best course for beginners who desire to study and apply Practical Christianity.

The student of Truth will find in these lessons a clear, inspiring course of instruction. "Lessons in Truth" explains how to put one's self in the right relation with God, the source of all good.

It would require a large volume to contain the testimonials that have been freely given by those who have been mentally and spiritually illuminated and physically healed by reading these inspired lessons.

They have been the most widely read lessons on Truth published, and can be read and re-read with increased appreciation and value by every class of religious and thinking people.

Cloth binding, stamped in gold, gold top, price $1.00. In neat paper cover, 50 cents, postpaid. Can also be supplied in limp binding for $1.50.

TWELVE ISSUES OF "WEEKLY UNITY" FOR 10 CENTS

This valuable periodical will be sent to any person who is not already a subscriber, twelve weeks for 10 cents. This special offer is made so that *Weekly Unity* can be introduced to nonsubscribers at a very low cost. Send trial subscriptions of the *Weekly* to those persons you know who need more happiness, health and prosperity.

Weekly Unity contains a number of departments on practical subjects. The articles are short and to the point and have in them the solution of your problems. Send your name or the name of some friend or person in need, for a trial subscription—three months, twelve issues, for 10 cents.

AN INDIA PAPER EDITION OF THE NEW OXFORD BIBLE

The Oxford University Press has bound, expressly for the Unity School, the new Oxford India Paper Edition in Keratol binding. Those of our readers who desire a Bible de luxe should own one of these beautiful volumes. The India Paper Edition of the Oxford Bible should not be confused with the $3.00 Bible which we have been offering our readers.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your UNITY subscription, please renew at once. When a yellow blank is found under this notice, it means that your subscription expired last month. If the blank is placed in this issue your renewal should reach us before the 5th of August to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

WEEKLY UNITY

Weekly Unity is a digest of the current metaphysical thought of the day. If you want an epitome of what the advanced schools of spiritual thought are giving, you will find it here. Each issue of it is filled with strong articles that deal with the problems of the daily life. The practical subjects found in *Weekly Unity* will prove helpful to your mind, body and affairs.

The thoughts and ideals of the foremost metaphysical thinkers of the world are reviewed in the columns of *Weekly Unity*. Reports and extracts of lectures also appear in each issue of this paper. *Most of the matter printed in the "Weekly" is in concise form, making the periodical especially valuable to busy people.* Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy and prosperity.

There are several excellent features in *Weekly Unity*, one of which is the Vegetarian department. Health, and mental and spiritual power have been realized by many who have followed the principles that are set forth in the convincing articles of "Veg," the editor of this department. Vegetarianism is true to the principle of life and health. It prevents intemperance, sickness, disease, cruelty and death. Each week "Veg" gives a number of recipes which are valuable in preparing healthful, wholesome dishes without animal flesh. *A humane diet is a great aid to spiritual development.*

Weekly Unity is $1.00 a year. (Add 52 cents for foreign or Canadian postage.)

Windsor, Ont.—I have found Lesson Four a wonderful revelation of Truth. I find there is a new strength after my denials of sense appetite, and now one very light meal is sufficient for a day.—*A. I.*

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send UNITY Magazine to three persons who need the ministry of this helpful periodical. So with the Prosperity lesson and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazines he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

Application for Unity Prosperity Bank

UNITY SCHOOL OF CHRISTIANITY,
913-925 Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($2.00) necessary to pay for UNITY Magazine to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name .....

   Address .....

   City .....

   State .....

2. Name .....

   Address .....

   City .....

   State .....

3. Name .....

   Address .....

   City .....

   State .....

(This offer does not include UNITY for the sender unless his name is listed above as one of the three.)

Name of sender .....

Address .....

City .....

State .....

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WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910 Black Bldg.; Whalan's New's Agency, 233 S. Spring Street.
Oakland—California College of Divine Science, 727 W. 14th St.
Sacramento—Home of Truth, 1609 G St.
San Diego—House of Blessing, 2109 2d St.
San Francisco—Home of Truth, 1109 Franklin St.; May A. Wiggin, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Bldg.; Metaphysical Headquarters and Library, 126 Post St.
San Jose—Home of Truth, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
D. C., Washington—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Home of Truth, 2132 Wyoming Ave.
Ill., Chicago—Unity Society, 709 Schiller Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.
Maine, Portland—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Mich., Detroit—Detroit Metaphysical Alliance, Valpey Bldg.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., Minneapolis—Unity Center, 209 West 15th St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; New Thought League, 509 N. Newstead Ave., Alexandria Bldg.
N. Y., Brooklyn—Center of Practical Christianity, 116 Cooper St.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 29 E. 22d St.; Unity Society of Practical Christianity, 28 West 72d St.; New Thought Publishers, 110 W. 34th Street.
Ohio, Cincinnati—New Thought Temple, 604 Union Central Life Insurance Bldg.
Pa., Philadelphia—Unity Center, rooms 329-330 Presser Bldg. Annex, 1713 Sansom St.
Pittsburg—J. M. McGonigle, 625 Wabash Bldg.
Ore., Portland—New Thought Library, 335½ Main St.; The Metaphysical Book Shop, 605 Corbett Bldg.; New Thought Temple of Truth, 516 Eilers Bldg.
Wash., Seattle—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.
W. Australia, Perth—Albert, Bookseller, Murray St.
Canada, Toronto—New Thought Alliance, Forester's Hall, 22 College Street.
Winnipeg—"Ye Olde Book Shop," 253 Notre Dame Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.
London, W. C.—C. Maurice Dobson, 146 Kensington High St.
Scotland, Edinburgh—Higher Thought Center, 45 Queen St.
Sydney, N. S. Wales—The Truth Center, I. O. O. F. Temple, Elizabeth St.

A BOOK THAT TEACHES HEALTH AND THE HEALING LAW

Salt Lake City, Utah—Every time I read "Christian Healing" something new is always brought to my notice and some point made clearer to me that I desired to know about. It is truly wonderful what that book does contain.—*Mrs. E. J.*

San Diego, Cal.—Language is inadequate to express the help I have received. The old-fashioned phrase used so much in revival meetings, "I am saved," has taken on not only a new meaning to me, but has become a living fact, since realizing and studying the beautiful truths as interpreted by UNITY, "Christian Healing," and other of your books.—*E. T. L.*

Union City, Mich.—A short time ago I ordered "Christian Healing," and have read it several times. The help, comfort and joy I have received is worth more to me than any amount of money.—*Mrs. E. L. P. M.*

Unterwalden, Switzerland—"Christian Healing" is helping me to understand better the spiritual life of the Scriptures and to dwell less on the letter.—*A. D. E.*

Edom, Cal.—We have been reading "Christian Healing." It is a wonderful book and truly a philosophical exegesis of spiritual release and unfoldment.—*F. H. W.*

Los Angeles, Cal.—Scales that were loosened by reading the book, "Christian Healing," are dropping from my eyes. I was changed into a new person in an instant by a vision, or a sudden illumination, and am daily becoming more conscious of a surer foundation than I knew before.—*T. S.*

New York, N. Y.—I get more help and inspiration from Mr. Fillmore's "Christian Healing" than from anything I have read.—*Mrs. I. B. A.*

Oak Park, Ill.—I have received "Christian Healing," and to say I am enjoying it does not express it. I feel that this book contains real spiritual food, and when I have studied through its pages I shall know the truth about God and his creation.—*J. A.*

Washington, D. C.—The book, "Christian Healing," is a gold mine. I have read it through several times since I became acquainted with it and expect to read it many more times. As a piece of metaphysical literature it is "perfectly simple and simply perfect." I cannot express my appreciation of this book in mere words. Please accept my warmest thanks for it.—*Mrs. J. H. N.*

Your Power to Heal

Do you realize that within you there is a mighty healing power sufficient to renew your mind and body, and great enough to create prosperous and harmonious conditions for you?

There is just such a power dwelling in you, but until it is quickened and right use is made of its wonderful possibilities it remains latent. You should learn to develop that dormant principle in your soul, for when it is awakened it will draw like a magnet to you the desires of your heart.

We cannot place too much emphasis upon the value of a thorough understanding of the universal laws of Being. If men only knew that their physical, mental and financial conditions were controlled and directed by an inner power, they would hasten to know the principles of that power. One of the metaphysicians of the day, who has devoted a quarter of a century to the study and practice of the inner spiritual development, gives the world the benefit of his wide experience in a valuable course of lessons. In the book,

"Christian Healing,"

the author, Charles Fillmore, teaches the student how to apply the healing law which Jesus Christ proved. The instruction is simple and practical, and when rightly used produces health and success.

"Christian Healing"

A Book on Practical Spiritual Healing

It is a textbook on applied metaphysics.

"Christian Healing" was written after a quarter of a century of practical experience in teaching and healing. It is now in its fifth edition, revised.

A brief outline of the contents of each chapter of "Christian Healing" will be found on the following pages. Lack of space prevents a fuller description of these unusual lessons.

Each chapter of the Twelve Lessons in "Christian Healing" is followed by a page of affirmations which are used in connection with the lessons. The statements are for the development of the realization of the Christ consciousness.

In addition to the twelve lessons in "Christian Healing," the book contains thirteen auxiliary chapters upon the following subjects:

"How Microbes Are Made," "The 'I Am' in Its Kingdom," "How Shall the Dead Be Raised?" "The Development of Divine Love," "The Ministry of the Word," "Ye Must Be Born Again," "Obedience," "The Church of Christ," "The Lord's Body," "Restoration of God's Kingdom," "How Mental Healing Is Done," "Treatment Instruction," "Six Days' Course of Treatment."

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The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50.

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